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Both the Vendas and the Lembas have some knowledge of building in stone, mainly the walls of kraals, and this is unusual among Bantu peoples, although there are a few exceptions such as the Rozwi.

In Vendaland there are the remains of an old stone built settlement called Dzata. Some of the Vendas profess ignorance and seem embarrassed when asked who built this site, while others say their ancestors built it. Three knowledgeable Lembas whom I cross-questioned on this matter at Sibasa, John Radzilani Ragau Maniwa Shavhani Ramunenyiwa, Hendrick Sadiki Ndou and Obed Tsepiso Makhado Thorhakale, alleged that their ancestors built it. John, who is half Sotho, acted as interpreter; Hendrick, the grandson of a famous witch doctor, was the main informant; and Obed, an elder, was there to check the information which they gave. Actually this group was much less characteristically Lemba than usual, but Obed has an aquiline nose, which is typical of this tribe.

However, another Lemba, Wilfred M. D. Phiphi, who has a great interest in the history and ethnology of his people, and grew up among real Lembas, said that the Lembas had not built Dzata. This informant, who is very knowledgeable, is more typically Lemba in physical appearance, with a brown tinge to his skin and a slightly aquiline nose, and he shows no sign of prognathism at all.

From these discussions and from my talks with Vendas—and a Shangaan, G. N. Hetisane, an interpreter to the administration, who lives among the Vendas—it became clear that the rôle of the Lembas among the Vendas is that of advisers to the chiefs, arrangers of ceremonies—particularly of the circumcision school, as without their presence the school would not be correctly constituted—and purveyors of knowledge of one kind or another. In view of this, the probability is that they were involved, at least as advisers, in every major undertaking of the Vendas. If this is so, although they may not have been the actual, physical, builders of the Dzata in Vendaland, they surely must have been concerned in its construction in some religious or advisory capacity.

The Lembas claim that they came into the Transvaal from the north with the Vendas. Women are drum carriers in these Bantu tribes, and according to Freddie Ambani Muvhi, the Lemba cashier at the Sibasa Trading Store, it was Lemba women who carried the drum for the Vendas when they came into Vendaland. This was later clarified by Wilfred Phiphi who said that the Lembas actually led the Vendas south, since they alone knew the country as a result of their trading and mining interests. The actual place from which they came was called Mbelengwa, a mountain to the north.

Indeed, several of my informants said that this mountain was located in Nyasaland (now Malawi), but when Zimbabwe was mentioned they said that that was also in Nyasaland, so it is clear

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that this term is used for the country immediately to the north of Vendaland, and it can therefore be presumed that Mbelengwa was in Rhodesia.

The three Lembas I interviewed at Sibasa said that their speech is related to Karanga, and the elder, Obed, said he knew a few words of Karanga. The Karangas are now located in Rhodesia. Their language was probably that of the Empire of Monomatapa, which I mentioned in my article on Zimbabwe.[1]

In connection with this northern origin of the Lembas, and also of the Vendas, with whom it is agreed they came south, the burial custom of interring the deceased facing northwards is probably significant. Also, in the kraals the house of the deity is placed on the northern side, probably for the same reason, indicating the direction in which they believe lies their former homeland.

The Rozwis, or Ba-Rotses, seem formerly to have been neighbours of the Lembas, and the three Lemba informants said that their ancestors used to speak the Rotse language. According to Wilfred Phiphi the Vendas were attacked by the Ba-Rotses, and this was the reason for the Venda migration to the south. However, he also said that the Vendas migrated southwards from fear of slavery, which may well indicate an element of aggression from another quarter rather than merely a dispute with a nearly related people.

The three Lembas at Sibasa said that the Lembas discovered the Messina copper mines—which, indeed, they said were theirs by right—and that they obtained gold from Messina as well.

It was generally agreed not only by the Lembas I interviewed but by the others also that the Lembas are basically traders. They provide the tribes among whom they live with plough shares, hoes, spears, clay pots, bangles, knives, bows, metal instruments and utensils in general, from which trade in former times they were very rich. Although formerly their power and wealth came not so much from farming as from trade, today their reliance on trade is much less than it was in earlier times.

The religious practice of the Lembas includes slaughtering animals for meat by bleeding them to death, and they do not eat rabbit, hare, pork, carrion, or meat with the blood in it, neither do they eat the barbel—a fish without scales, a kind of catfish—or the duck, which they regard as a dirty bird. Freddie Ambani Muvhi confirmed this list of forbidden animals, and added that it is a sin to kill an animal with the blood in it. In addition the Lembas not only practise circumcision themselves but are essential in the circumcision schools among their neighbours. From this it is clear—and the fact is generally admitted—that they taught circumcision to their Bantu neighbours.

[1] "Zimbabwe" by R. Gayre of Gayre, THE MANKIND QUARTERLY, Vol. V, No. 4, April-June 1965, pp. 212-243.

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It is not difficult to see that the Lembas adhere to the dietary laws of the Mosaic or Levitical code. This includes a prohibition against eating unclean birds, and although ducks are not specifically mentioned they are dirty feeders which could well have been regarded as forbidden, so their inclusion by the Lembas among forbidden foods may also be Levitical in origin.

For comparison the provisions of the Mosaic code in Leviticus xi, 3-10 and 39, should be noted:

> Whatsoever parteth the hoof, and is clovenfooted, and cheweth the cud, among the beasts, that shall ye eat.
>
> Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.
>
> And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.
>
> And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you.
>
> And the swine, though he divideth the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you.
>
> Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you.
>
> These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.
>
> And all that have not fins and scales in the seas, and in the rivers, of all that move in the waters, and of any living thing which is in the waters, they shall be an abomination unto you.
>
> And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even.

These similarities cannot be just a matter of chance. To reject pork and to kill in the kosher manner by bleeding would alone be a remarkable coincidence, but when hares, rabbits and scaleless fish are added to the list, together with a prohibition against eating carrion, the probability against coincidence is so great that we have to accept the fact that the Lembas observe the Mosaic code, and we then have to explain its occurrence among this small tribe of traders who have Caucasoid genes and live in the northern Transvaal and some adjacent parts of Rhodesia. Moreover, only the Lembas bleed animals to death as enjoined by the Mosaic code, and this act is restricted by them to the circumcised.

The Lembas have a tradition, according to my three informants at Sibasa, that they are descended from Moshe, who they say is Moses. But this identification may have been made by them due to missionary influences. They have a sacred bird, *thathamimlubi*, which appears to play a great part in their lives and may not be killed. They observe patrilineal succession, and they make a

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marked distinction between the sexes in favour of the males, as is evident in their ceremonials. They are endogamous and may not marry outside the tribe except in so far as circumcised slaves may marry within the community, having become Lembas by proselytisation. Also according to G. N. Hetisane, the Shangaan interpreter, the Lembas cut their hair at the new moons, whereas the Bantu do not.

Having regard to the fact that the Lembas appear to have acted as an intelligentsia and priestly caste among the Vendas it is at first surprising to find that they are despised by the Vendas. For instance, a Venda would not think of greeting a Lemba as they passed each other on the road.

The explanation which I offer for this is that because of their obviously much greater proportion of Caucasoid genes—which must have been more evident centuries ago than it is now, since these genes will tend to be bred out in the climatic conditions of Central Africa—they were recognised as half-breeds, and the world over half-caste peoples are despised by the members of both the racial strains which have gone to make the intermixture. Thus, for instance, despite the important functions which the Anglo-Indians perform in India, where they have been able in no small measure to fill positions as army officers, judges, lawyers and so forth left by the Europeans, it must be honestly admitted that they are nevertheless generally looked down on by the Hindus. This appears to be a normal reaction among human beings towards those who are not of pure blood.

That this is the correct explanation seems to be verified by the important information provided by Wilfred Phiphi. This informant has made a study of his people's history, and I have been able—after discarding some of the information he offered which was apparently the result of modern theorising—to reduce his original material on the origin of the Lembas to certain categoric facts of no little importance.

He said that the ancestors of the Lembas came as traders from across the water and settled in three locations, the principal of which was Whuhindi, in the Zambesi Delta. Once a year when making sacrifices the Lembas refer to Whuhindi, and when burying a person they repeat the same place-name in requesting their ancestral spirits to assist the dead in the spirit world. Furthermore, the Vendas bury their dead facing the north-west, whereas the Lembas bury theirs facing the north-east—the direction from which their ancestors had come from Whuhindi.

He also said that the Ba-Venda and the Lembas built an ancient Dzata in Central Africa, of which the Dzata in Vendaland was a copy. No Dzata is known in Rhodesia but the tradition can be taken to refer to Zimbabwe or some similar structure belonging to that culture. The Lembas built in stone, as did the Vendas, always

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erecting an encircling wall to the kraal, but their houses were built of poles and grass.

I have already pointed out that according to this informant th Lembas showed the Vendas the way to Vendaland as they knew the way there through their search for metals long before the necessity arose of making the migration to the south to settle. The Vendas, he said, migrated from the Congo and met the Lembas at the Dzata in Central Africa. This appears to rationalise the story of the three Lembas at Sibasa who said that the Vendas came from the Congo and the Lembas came from Nyasaland. It would therefore seem clear that the Vendas came from the north-west, from the Congo side of Rhodesia, whereas the Lembas were intruders from the north-east—and these two directions are reflected in their respective burial customs.

He stated categorically that the Lembas came south together with the Vendas, to whom they acted as military organisers. As a result the Lembas always led them into battle, and "when a Lemba was killed they had to retreat." Presumably, once the military leadership was lost—especially one of priestly character—it was necessary to withdraw from the engagement. In addition, he said that the Lembas were missionaries to the Vendas and the surrounding peoples. This would appear to be confirmed by the fact that they spread circumcision to the others.

In contrast to the Vendas, among whom the women participate in the sacrifices, the Lembas do not allow their women to participate in the Lemba religious ceremonial. They do not consider their women to be of any importance and they treat them as foreigners because they were originally taken from the Vendas and Karangas. Thus, although the first Lemba traders were exogamous in marrying these Bantu women, the Lembas later became endogamous and now only intermarry among themselves. He also stated that the original Lembas were White men, and for that reason to honour a Lemba it is proper to call him *mulungu*, or white coloured. The original White Lemba men who had come as traders to the Zambesi delta had taken Bantu women, so to this day the men are reckoned as Whites but the women are considered to be Bantu, and consequently the women are not admitted to the ceremonial of the men.

He drew attention to the fact that he had noticed that Lemba names such as Haji and Buba are also found among the Arabs. It might be understandable if these names were found, for instance, among the Swahili Moslems farther north, but among members of an allegedly Bantu tribe their occurrence—like that of circumcision and the Levitical dietary laws—requires another explanation than mere coincidence.

In speaking of the Vendas he said that they came from the west and mixed with the Karangas, presumably at or near the Central African Dzata in Rhodesia—the forerunner of the Dzata built in the

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Transvaal—which I have assumed was most probably Zimbabwe or a similar place. It was at this Central African Dzata that the Lembas met the Vendas, who had come from the direction of the Congo. In his view the language of the Lembas had been Karanga.

The several groups of Lembas with whom I held discussions knew of a chief of the Lembas called Mposi who was still leading their people in Rhodesia, at their seat of Mbelengwa. In a further discussion on this point Wilfred Phiphi made the suggestion that this site was south-east of Bulawayo.

It should be observed that a certain amount of stone building has been employed in some of the kraals in Vendaland, some of it quite recent, good quality work. This is particularly true of the kraal of the late Chief Tshivhase. The same technique of setting protruding upright stones in the tops of the walls appears here as was employed at Zimbabwe, and in some of the kraals the tops of the walls are ornamented with what are best described as battlement-like constructions. These also occur in some of the sites I investigated with Mr C. K. Cooke, and they are reminiscent of a similar formation in the "Acropolis" at Zimbabwe.

All these features leave little doubt that here in the Transvaal, in Vendaland, we have the continuation in a degenerate form of the culture which had reached its highest point in Zimbabwe and its related complex of settlements.

A knowledgeable trader at the Makhani Trading Store said that some of the chiefs know how to build in stone but others do not, and therefore the stone building only continues in those groups which have the tradition. New stonework is being encouraged by the Government as part of a relief scheme, so this residual tradition will tend to be continued and will in time perhaps even spread to other groups.

At this store, in addition to the trader himself, I met Chief Rambuda. The trader had an aquiline nose, broad skull, broad face, yellow tone of skin, sloping eyes, epicanthic folds, long hair (which is unusual) and thinnish lips—traits which in total indicate a Negroid-Bushman- (or Cappoid-) Caucasoid cross. Chief Rambuda also had an aquiline nose, high cheek-bones, yellow tone of skin and thinner lips than usual, which indicate a similar combination of racial strains but in different proportions. It is interesting to note that, although present-day Bushmen are considered a generally backward and low intelligence group, where Cappoid blood is found in the Negroids it usually seems to be in superior rather than in inferior persons, and this is particularly so where Caucasoid traits also occur. Apart from considerations of heterosis, which just conceivably might be operating, it is possible that the Cappoids absorbed by the Bantu farther north were more able individuals than the last-stand remnants now found in South West Africa, Botswana and the western parts of Cape Province.

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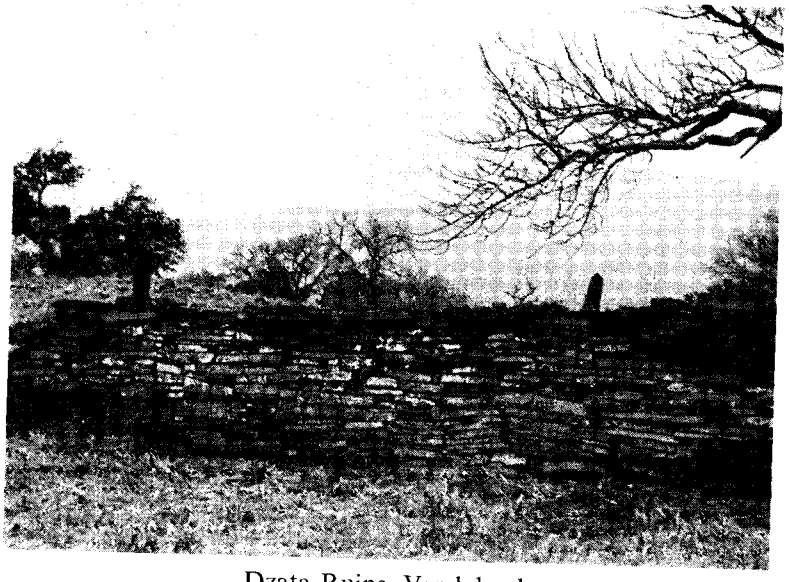
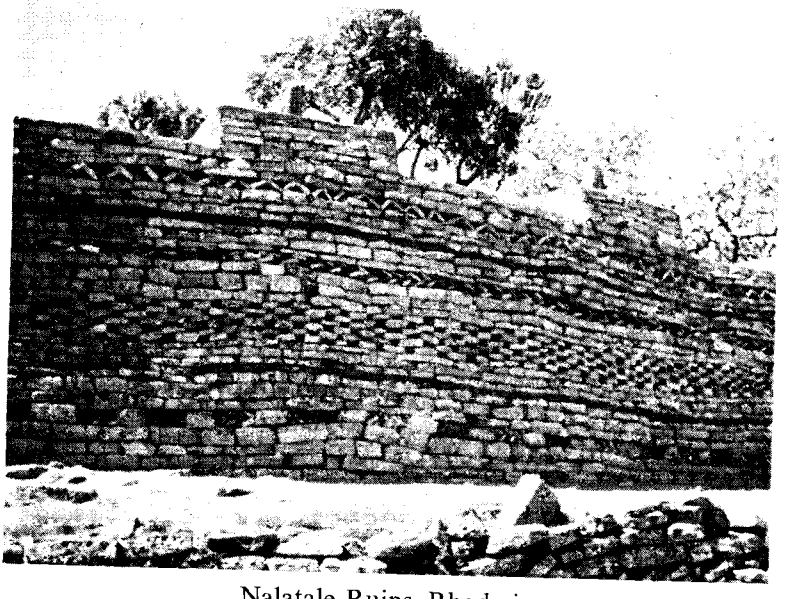


Dzata Ruins, Vendaland



Nalatale Ruins, Rhodesia

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Following up the point made by the trader it should also be noted that, according to Wilfred Phiphi, stone building among the Vendas in Vendaland is confined—except where the Government is encouraging it—to the Venda clan derived from the Transvaal Dzata, and therefore originally from Zimbabwe or one of its related structures.

It might also be observed that in fact where this stone building is practised by the Vendas there appears to be a more intelligent people, or chiefly family, as the whole character of the kraal and the organisation of its society is on a higher level. Furthermore, the people of such kraals generally show a marked degree of continuance of those Caucasoid features which are common to the Vendas and are even more marked among the Lembas.

Incidentally, when I visited the Nalatale ruins, in Rhodesia, the old Rozwi custodian, whose kraal lay just below the ruins, said that they were built by his ancestors. That he had Caucasoid genes could be clearly seen from his aquiline nose and his general features. These were specifically Armenoid in origin—as are aquiline traits generally—and gave him the appearance of an Arab.

It now seems possible to summarise these facts and draw certain conclusions from them.

The Venda, Lemba, Rozwi and Karanga tribes and peoples were associated with a great Dzata in Rhodesia, of which the Transvaal Vendaland Dzata was a poor and degenerate imitation. This means in fact that Zimbabwe, Khami, Nalatale, Dhlo-Dhlo, Regina or some similar stone built fortified site was the original centre from which this complex of tribes and peoples dispersed.

The Karanga language appears to have been the *lingua franca* of this association of tribes. Since the Monomatapa—the so-called "Emperor" who ruled a group of tribes from some stone built centre such as Zimbabwe—appears to have been associated with a Karanga linguistic grouping, it would seem reasonable to connect the dispersal of this group of peoples with some event in the growth or overthrow of the Monomatapa "Empire."

The Venda flight southwards was into a more or less empty land, and could not have occurred without the leadership of the mining, trading and metal working Lembas, who knew the country because they had exploited it already. This flight occurred not only because of differences between the Vendas and the Rozwis but also to escape enslavement, which suggests that they were fleeing from some unrelated conquering people. The dispersal of this group may therefore have taken place at the end of the Monomatapa period during the overthrow of the Karanga culture under the onslaught of the Nguni (Zulu) tribes, who eventually rampaged through Rhodesia on their way south to Natal.

These tribes, the Rozwis, Vendas and Lembas, all show clear evidence of Caucasoid genes which they certainly did not derive from Nguni aggressors and possible conquerors—who are much

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more influenced by Australoid than by Caucasoid strains, although they have inherited some Caucasoid traits through the Hamitic elements which introduced the Australoid strains. Furthermore, not only have they Caucasoid traits but they have specifically Armenoid ones, as is seen in their aquiline noses. This means that the White strains from which they were derived must have had either Arab, Parsee, Persian, Armenian or Jewish ancestry. There is no escaping this conclusion, whatever Caucasoid strains may have been included in their ancestry.

Those who reject this view must then show where these traits came from, or if they persist in denying the existence of this Caucasoid strain they must show how and why a series of mutations have been vouchsafed to the eastern Negroids, or Bantu, which have been withheld from the rest of the Negroids.

I would go so far as to say that those who persist in denying that there has been a substantial infiltration of Caucasoid—particularly Armenoid—blood into the Bantu tribes with which I have been dealing display their own refusal to be guided by scientific evidence, and as a consequence their own theories become merely mythological interpretations of these phenomena.

When we limit the investigation to the Lembas, as I have mainly done here, we find that the Caucasoid features are even more strongly developed in both the physical and the cultural fields. Here, living among the Vendas, we find a people who constitute a caste rather than a tribe; who were advisers, religious teachers and missionaries, military leaders, smiths, miners and traders; and who are decidedly Caucasoid in certain characters. According to their own account of themselves they are the descendants of White traders from overseas and of Karanga and Venda women. Despite their leading rôle in the intellectual realm they are ostracised by the Vendas, and this can only be explained on the basis of their half-breed status. Finally, they observe the Mosaic code of dietary laws.

The conclusion that the Lembas are of Arab, Parsee or Jewish origin therefore seems to be unavoidable—and the Caucasoid elements in the Vendas, Rozwis and similar peoples are presumably derived from the same origin.

Their association with a great Dzata in Central Africa, their continued relationship with tribes practising stone building, and their use of certain techniques which are found at Zimbabwe, Khami and other Rhodesian sites, lead inescapably to the conclusion that Arab or similar Caucasoid elements were originally settled at Zimbabwe.

An objection made by Mr Kirkman, the learned custodian of the Fort Jesus Museum in Mombasa, that the remains of mosques have been found wherever the Arabs settled but no mosques have been discovered in these stone built towns in Rhodesia, is overcome if the Caucasoid elements were either Parsee or Jewish, or if they were

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pre-Islamic Arabs, and I have shown in an earlier article[2] that there is a strong probability that the whole Zimbabwean civilisation was created by the immigration of Judaised pre-Islamic Arabs from the Yemen—which is entirely consistent with the facts that now emerge from this examination of the Lembas and Vendas.

In support of this conclusion it may be added that certain features which are found in the Rhodesian structures and in some of the kraals of Vendaland are remarkably reminiscent of structural details which will be found in Arabia even to this day. For instance the "battlement" structures and upright stone pillars on the tops of the walls have similarities in general appearance to the form of battlements in some ancient Arab fortifications.

Some archaeologists in Rhodesia today—ignoring the facts of ethno-genetics which provide clear evidence of a White racial strain having been associated with Zimbabwe and its complex of similar settlements, and perhaps in reaction against the more extravagant claims of a Phœnician origin of the culture—have adopted the quite untenable position of maintaining that the Zimbabwe civilisation was a Bantu creation. But this can only achieve an appearance of truth by suppressing relevant evidence. Archaeologists cannot make correct interpretations of their discoveries if they ignore ethnology, genetics, cultural anthropology, the facts of world trade and navigation or archaeological parallels from other countries. When all these factors are considered there is an overwhelming case for associating the Caucasoids with the development of the Zimbabwean cultural cycle in relation to the progress of the exploitation of the gold resources of Central Africa.

While I am inclined to attribute much of this development to Judaised Arabs, reinforced later by the Arab settlements which continued until the time of the arrival of the Portuguese, I am not unaware of the Indian and even Chinese contacts with this region. Gold was wanted not only by the Mediterranean world but also by India, and the gold trade would have brought Indians to the east coast of Africa. The navigational problems alone would have meant that those traders who reached the Kenya coast would have continued south to the Zambesi, whether they were Indians or Chinese. This accounts for artifacts belonging to both civilisations being found in various sites from Kenya to Rhodesia. In so far as Indians entered into the trade and exploitation of the region, they were Caucasoids like the Arabs. But a different, Mongoloid, strain would have been introduced by the Chinese, although how significant this was in fact remains to be seen. Certainly among the Sothos there are individuals who may well be as much Mongoloid as Cappoid—and the Chinese coolie type of hat which they wear could have had its origins in Chinese contacts. However, the Mongoloids

[2] "Zimbabwe," *op. cit.*, p. 242.

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were at the most a minor element in the inspiration of this culture, which I believe was substantially Caucasoid and probably more Arab than anything else.

This information derived from the Lembas is wholly consistent with this view, and provides much additional evidence which cannot continue to be ignored.

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The Biological Foundations of Hellenic Civilization

By NORMAN R. PHILLIPS

One of the most intriguing problems ever to agitate the mind of man has been the quest for an adequate explanation of the amazing cultural efflorescence that occurred in ancient Greece in the period between the sixth and the third centuries B.C. Perhaps the most impressive characteristic of this cultural blossoming was the high productivity of genius in relation to the relatively small size of the Greek population—especially of its most creative segment, the Ionian Greeks. Sir Francis Galton even went so far as to estimate that the Athenian population was as much above the English in ability as the latter were above the African primitives.[1] While this seems a great exaggeration, it is illustrative of the tremendous impression that the Greek achievement has made upon the scholarly mind.

Various environmentalist explanations have been offered but these seem to be grossly inadequate, for other cultures have had even greater environmental advantages without equalling the Greeks, such as for instance the Renaissance culture of central and northern Italy. For a more truly adequate explanation it seems essential to examine the biological factors that were involved.

These biological factors can be classified into the categories of race and kith. In the past, writers have often attempted to account for Hellenic cultural productivity by postulating the existence of an ancient Greek racial type ideally suited in terms of aptitudes and abilities to make great intellectual and artistic contributions. Both the Nordicists and the exponents of Mediterranean racial superiority have made claims on behalf of their respective racial types. Others invoking the factor of hybrid vigor have claimed that Greek civilization was the product of a unique and ideal racial blend of several Caucasoid races.

The factor of kith should also be examined. As defined by Ellsworth Huntington, a kith is a freely intermarrying group possessing a common language and culture.[2] Such groups are sometimes of more importance than racial groups because they have often been subjected to intensive processes of either favorable or unfavorable genetic selection whereby people of certain special types of ability and temperament have survived at the expense of others.

[1] Sir Francis Galton, *Hereditary Genius*, Macmillan and Company, London, 1892, p. 330.

[2] Ellsworth Huntington, *Mainsprings of Civilization*, John Wiley and Sons, New York, 1945, p. 102.

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It will be my purpose in this paper to examine first the racia structure of the ancient Greeks in relationship to their modern successors and then to discuss the factor of genetic selection among the ancient Greeks. This will be done in the light of our present scientific and historical knowledge, in the hope of reaching some significant conclusions.

Thanks to the work of J. Lawrence Angel, the physical characteristics of the typical ancient Greek are now reasonably well known. He was a man of short stature with a mesomorphic body build. His head was mesocephalic and of medium size. He had a low, broad forehead without much slope. His face was very short and moderately narrow—the proportion giving the viewer a deceptive impression of broadness. His nose was usually either concavo-convex or concave in profile, high bridged and strongly salient. He had very broad jaws and laterally prominent cheekbones.[3] The Athenians did not differ significantly in these respects from the other Greeks.[4] All in all, it is evident from the foregoing that we are dealing with a racially mixed population conforming to no one single racial type in its total characteristics. A detailed description of the various racial variations encountered in this group should enable us to be more specific as to the constituent elements involved in the blend.

Beginning with the Neolithic period (3000-2800 B.C.), we find three major constituent types, the Basic White, the Mediterranean and the Alpine, in that order, as the major contributing elements. The Basic White type is essentially a coarse-featured short-faced Mediterranean type with a straight to concave nose and a strong chin. Unfortunately, Angel lumped this type together with the tall, long-faced Atlanto-Mediterranean type, but it is actually quite distinct. Because of the evident affinities of the Basic White type to the strong-featured small-faced Mediterranean types of North Africa, I think it would be more meaningful to designate it as the Robust Mediterranean race, since it is characterized by relatively heavy facial and bodily features. This is one of the basic types in the Jewish blend and seems to be predominant among the Egyptians. In Europe the type is sporadic in Spain, Portugal and southern Italy. The historical origins of the type are a mystery. However, some scholars believe that the metal age had been introduced into Crete by migrants from Egypt and Palestine, in which case the Robust Mediterranean might be descended from a northward migration of these Egyptian and/or Palestinian migrants from Crete.

[3] J. Lawrence Angel, "A Racial Analysis of the Ancient Greeks," *The American Journal of Physical Anthropology*, Vol. II, 1944, pp. 329-376, especially pp. 335, 338 and 358.

[4] J. Lawrence Angel, "Skeletal Material from Attica," *Hesperia*, Vol. XIV, 1945, pp. 279-363, especially pp. 283-284. Angel has done more than any other single investigator of my acquaintance to clarify the ancient Greek racial picture.

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The second basic type in Neolithic Greece was an ordinary Ibero-Mediterranean of the type which predominates in Spain, Portugal and other sections of southwestern Europe today. This type was apparently introduced into Europe during the Neolithic period by immigrants from North Africa.

The third type is the Alpine, which dates back in Europe at least to the Mesolithic period. It is therefore probable that the Alpine was the first *sapiens* race in Greece. In addition to its pure form, the Alpine has mixed in Greece with the Mediterranean types to form the Dinaric and Mixed Alpine blends. These types were of minor importance during the Neolithic period, but were to be of considerably greater importance in later Greek history.

Ever since Byron O. Hughes completed his classic study of the Armenians, many physical anthropologists, Angel among them, have accepted the idea that the Dinaric and Armenoid races are the products of racial hybridization between the Mediterraneans and the Alpines—the Dinaric differing from the Armenoid basically in the nature of the Mediterranean element involved. Carleton S. Coon has estimated the Alpine contribution to the mixture to be around one-third of the total.[5] Angel's "Dinaric-Mediterranean" type, which was the only Dinaric type that he distinguished in his Greek surveys, was not really a full-fledged Dinaric type but rather a Mediterranean with Dinaric tendencies. In its Greek form its most distinctive characteristic was the famous "classical" profile so often depicted on Greek statues. This consisted of the combination of a very prominent nose with virtual nasal-forehead continuity. Another fairly distinctive trait was the sloping, narrow, flat-curved forehead. In addition, the Dinaric-Mediterranean type was long-faced and somewhat broader skulled than the Hellenic average. It is probable that this type was formed by a mixture of the Atlanto-Mediterranean with the Alpine.

The Mixed Alpine is of still greater interest. Of all the Greek types, the Mixed Alpine had the largest cranial capacity. Furthermore, the Mixed Alpine was characterized by the possession of a high, broad, capacious forehead with little slope. These features are more generally characteristic of the élites of the world's cultures than of the generality. As we shall see later, the Greek élite was no exception to this rule.

Other distinctive traits of the Mixed Alpine include a short, broad face, a low-bridged straight nose, a nearly brachycephalic head form, and very orthognathous jaws. Like the Dinaric-Mediterraneans, the Mixed Alpines were a hybrid mixture of Mediterranean and Alpine elements, but were less Alpine and more Mediterranean than the Dinarics. In addition, the basic Mediterranean elements

[5] For a general discussion of the formation of the Dinaric type, see Carleton S. Coon, *The Races of Europe*, The Macmillan Company, New York, 1939, pp. 430 and 601-602.

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involved apparently did not include the Atlanto-Mediterranean but consisted of the short-faced Robust Mediterranean and Ibero-Mediterranean strains.[6]

During the Neolithic period the only known immigration into Greece of any importance was of people from Asia Minor. These people occupied Cyprus, Crete, the Cyclades and the eastern shores of the Greek mainland about 3000 B.C., and additional contingents continued to pour into Greece until about 2600 B.C. Their true racial significance is doubtful, for Asia Minor was racially very heterogenous and relevant skeletal material is rare.

About 2500 B.C. a cruder people showing evidences of the possession of an Indo-European culture penetrated Macedonia and Thessaly from the north. If the suppositions of scholars are correct that these were Indo-European speakers, then they were almost certainly of Nordic type, since this type seems almost invariably associated with the spread of the Aryan languages. Additional northern immigrants of the same basic culture infiltrated into central and southern Greece between 1900 and 1600 B.C.

It is interesting to note that during the period from 2000 to 1400 B.C. the "Nordic-Iranian" type suddenly became the most numerous type in Angel's series, constituting 33.33 per cent of his sample for that period. This type was largely a local form of the Nordic type, differing from other Nordic types chiefly in the possession of a rectangular facial form. The latter was more precisely the result of the combination of a broad forehead and jaws with a narrow mid-facial region.[7] It is significant that Polemo, a Greek of the second century B.C., described the tall, blond type in Greece as being square faced.[8]

During the same period there was also a marked increase in the occurrence of the Mixed Alpine type, which increased from 6.98 per cent of the Neolithic series to 16.67 per cent. This can be attributed to increased mixing between the Alpine and the Mediterranean elements. The actual percentage of Alpine skulls declined from 16.28 per cent to 11.12 per cent.[9]

In the Late Helladic period, from 1400 to about 1150 B.C., there were two significant migrations—that of the Minoan founders of dynasties in various Hellenic cities (about 1400 B.C.), and the invasions of the Dorians and associated Iron Age groups at the end of the

[6] For additional material on the Dinaric-Mediterraneans and the Mixed Alpines, see J. Lawrence Angel, "A Racial Analysis of the Ancient Greeks," *op. cit.*, pp. 344-347, 352-353 and 362.

[7] *Ibid.*, p. 349.

[8] John Linton Myres, *Who were the Greeks?* University of California Press, Berkeley, 1930, p. 568.

[9] J. Lawrence Angel, "Skeletal Material from Attica," *op. cit.*, p. 361. The data which is cited for Hellas as a whole in this article is more complete than in Angel's article on the Greeks as a group.

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period. The latter were especially important for they had a lasting effect on the racial structure of the Greeks.

The Dorians were Indo-European Greek speakers who evidently migrated from the north. As to their racial type, we have some very important clues. The Sphakiots of Crete, who are considered to be the partial descendants of the Dorians, differ markedly from the surrounding population. They are very tall, brachycephalic, large-headed, with faces that are large in both length and breadth measurements. In general they resemble the Montenegrins of southern Jugoslavia much more than the Cretans. Like the Montenegrins, they are Dinarics but differ from other Dinaric groups in that the major agency of brachycephalization was apparently Atlantic rather than Alpine.[10]

The Spartan caricatures of the Early Iron Age help us to confirm this impression because the Spartans, who were Dorians, were depicted as virtually identical in physical type to the Montenegrins and Sphakiots of today.[11] This clearly substantiates the Sphakiot claim to Dorian descent.

There are, however, complicating factors which prevent us from being completely certain that the Dorians were just Montenegrin-like Dinarics. For one thing, most Montenegrins have medium brown to auburn hair, whereas Greek literature indicates clearly that the Spartan élite was probably blond. Thus, in the fifth century B.C., Bacchylides described the Spartans as a whole as being fair.[12] Also, the Spartan women had a reputation for being blond.[13] This can be explained away by offering the possibility that to a dark people like the Greeks all hair colors lighter than dark brown might seem blond. The fact that the Dorians were Indo-Europeans indicates, however, that in all probability there was a Nordic strain as well as the Dinaric strains in their blend, at least among their leaders.

With the coming of the Iron Age to Hellas, Angel found a very significant increase in the Dinaric-Mediterranean element, which expanded from 4.48 per cent of the total series in the Mycenean period to 16.67 per cent of the Early Iron Age group. At the same time there were also significant increases in both the Alpine and the Nordic-Iranian elements.[14] On the other hand, the Athenian group failed to manifest significant increases in either the Dinaric or the Alpine types.[15] This is in agreement with the historical fact that Attica was one of the few areas not penetrated by the Dorians.

[10] Carleton S. Coon, *op. cit.*, p. 608. The Atlantic race has also been called the Brunn-Borreby race and the Faelic type. Coon considers it to be a heavier, more rugged relative of the Alpine. It is interesting to note that there are both broad-headed and narrow-headed varieties of this type.

[11] John Linton Myres, *op. cit.*, p. 72.

[12] *Ibid.*, p. 195.

[13] Hans F. K. Günther, *The Racial Elements of European History*, Methuen and Company, London, 1927, p. 166.

[14] J. Lawrence Angel, "Skeletal Material from Attica," *op. cit.*, p. 361.

[15] *Ibid.*

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During the Classical period (650-150 B.C.) the Ibero-Mediterranean (23.53 per cent), the Nordic-Iranian (23.53 per cent) and the Robust Mediterranean (20.00 per cent) types predominated in the Greek series as a whole. The Dinaric was by this time scarce (5.88 per cent), while the Alpine and the Mixed Alpine elements were moderate in strength.[16] The Athenian group differed from the total group in showing nearly equal strength for all the major racial elements except for a scarcity of Dinarics. However, the Athenian series for the Classical period amounted to only 25 skulls as compared to 85 for Greece as a whole.[17]

It seems highly probable from the relatively even ratios reported for the racial elements in both the total Greek series and the Athenian group that racial blending had now reached its maximum. Thus, the era of the flowering of Hellenic genius was also evidently the era of the most throughly extensive racial mixing. This would help to substantiate the theory that Greek civilization owes its intellectual fecundity to hybrid vigor.

Slavery provided Greece with its only known large-scale importation of foreign elements during the Classical period. Most of the Greek slaves were either foreigners or of foreign descent. The sources of supply included Syria, Asia Minor and Thrace. The latter was considered to be an especially important source. The slaves recruited from Thrace must have been largely of the Atlanto-Mediterranean type which is still important in present-day Bulgaria, and which must have been even more important in those days—before the invasions of the Bulgars and the Slavs. The slaves from Asia Minor and Syria must have been a pot-pourri of racial types common in the Middle East.

Their contribution to the racial structure of contemporary Greece must have been an important one. Thus, out of the 315,000 people estimated to have lived in Athens during the Periclean age, over one-third are estimated to have been slaves. About a century and a half later the slaves made up the vast majority of the population.[18] Similar increases in the proportion of slaves have been noted in other Greek cities. The basic cause was probably a birth-rate differential between the slave and free classes.

By Roman times noticeable increases were evident in the Alpine contingent while the Robust Mediterranean and the Nordic declined noticeably. This became even more apparent in the "Byzantine-Medieval" period,[19] and today the Greeks are much more strongly Alpinoid in their characteristics than their ancient predecessors. There are several possible causes for the steady increase in the

[16] *Ibid.*

[17] *Ibid.*

[18] Nathaniel Weyl and Stefan T. Possony, *The Geography of Intellect*, Henry Regnery Company, Chicago, 1963, p. 104.

[19] J. Lawrence Angel, "Skeletal Material from Attica," *op. cit.*, p. 361.

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frequency of the Alpine type from Roman times to the present. For one thing, mixtures between the Alpine race, on the one hand, and Nordics, Ibero-Mediterraneans or Robust Mediterraneans, on the other hand, would tend to result in a predominance of Alpine characteristics in the offspring, because most of the chief Alpine characteristics apparently behave as genetic dominants in such crosses. Such characteristics would of course be phenotypical rather than genotypical in their prevalence. In addition, the Alpine was, as I have pointed out, an ancient submerged element in the Greek population which, like other such elements, may have reemerged through higher birth-rates, assortative mating and migrations from the isolated interior areas to which invaders tend to confine autochthonous peoples. Finally, we might mention the fact that many of the slaves came from Asia Minor, a region which was probably even more Alpine racially in ancient times than today. We can assume that all three of these were contributing causes. The question that we cannot answer is to explain which of these was primary.

With regard to differences in the social class distribution of racial types among the early Greeks, the published anthropometrical material is very sketchy. Some indication can however be given from early Greek artistic and literary material.[20] From this evidence we can infer that low-browed, concave-nosed prognathous types were fairly common among ordinary Greeks but noticeably uncommon among the Greek celebrities. The latter tended to be high-browed, broad-faced and broad-headed, with strikingly orthognathous jaws. Racially, this would indicate that the Robust Mediterranean type was much commoner among the masses than among the élite, while the Mixed Alpine hybrid type was noticeably frequent among the intellectual and political leaders of Greece.

This should occasion no surprise for it is true in populations generally that low-browed coarse-featured types gravitate to the lower end of the social scale. Whether this indicates a mere difference in phenotype or an actual racial difference between the Greek masses and the élite cannot be answered categorically. The Hellenic aristocracy which was dominant in Classical times arose very late—long after the Dorian invasions were over. This would appear to militate against the existence of an actual racial difference. But we should not rule out the possibility that the new élite might have been constituted out of remnants of its predecessors.

Summarizing the material on the racial composition of the ancient Greeks, we can characterize them collectively as being largely Mediterranean in the broad sense of the term (including largely the Ibero-Mediterranean and the Robust Mediterranean strains), modified by Nordic and Alpine admixture. Briefly, during the Middle Bronze Age, the Nordic was the most numerous type, but

[20] John Linton Myres, *op. cit.*, pp. 68-69.

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at other times its rôle was only secondary. All in all, the complexity of the Greek racial mixture and the fact that it was evidently most fully blended during the period of the efflorescence of Hellenic culture would tend to give some plausibility to the argument for hybrid vigor as the biological base for the fecundity of Greek achievement. It is quite possible that a blend had been formed in Greece of suitable racial elements in the right proportions to give rise to a maximum productivity of genius. The well known fact of the temporary duration of hybrid vigor may in turn help to account for the precipitous deliquescence of Hellenic culture.

How much have the Greeks changed in their racial composition since the Classical period? Many groups have settled in Greece since that time but it is very doubtful that they really had much effect on the Greek racial character. The Albanians and the Turks differed from the Greeks too much in religion and culture for much intermarriage to be very likely. The Vlachs are found in only a few parts of Greece, and this race of nomadic shepherds probably differ too much from the Greeks in their way of life for any widespread intermixing to be feasible. The Slavs probably did mix widely with the Greeks but so far no distinctly Slavic racial type has been noticed among the modern Greeks. Yet the present Greeks do differ significantly from their predecessors.

Contemporary Greeks are much taller than the Hellenes. This could be a result of improved nutrition so that it may not be too significant in itself. There are, however, other differences which are more significant. Present-day Greeks have a higher cephalic index, a much lower nasal index, longer facial measurements and a higher cranial vault.[21] In addition, straight noses predominate among them rather than the concavo-convex noses of the Hellenes. Futhermore, the classical profile common among the ancients is exceedingly rare in modern Greece, although instances of it can still be occasionally observed in the Greek islands.

Analysis by physical anthropologists has revealed the predominance of two racial types among the Greeks of today—the Atlanto-Mediterranean and the Alpine, although I suspect from an analysis of anthropometric statistics and from personal observation that the Robust Mediterranean is still an important element. The Nordic type is extremely rare on the Greek mainland but seems commoner in Crete.[22]

Evidently, the most important difference racially between the Hellenes and contemporary Greeks is the importance of the Atlanto-Mediterranean element today. This may have been introduced by the Greek slaves, many of whom came from Thrace—an area where

[21] Long faces do not necessarily accompany tall stature. The present-day people of Turkey are similar in height to the Greeks; yet they have shorter faces.

[22] The material on modern Greeks is ably summarized in Carleton S. Coon, *op. cit.*, pp. 604-609.

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Atlanto-Mediterranean types are still very common. The Alpine type has of course increased greatly in frequency—probably for the reasons given earlier in this paper. On the other hand, the Ibero-Mediterranean and the Nordic types have declined sharply. Dinaric types still are common in Greece but they are very different in type from the Dinaric-Mediterraneans noticed by Angel among the Hellenes. All in all, it is my impression that the modern Greeks are a blend of ancient Greek types with non-Hellenic elements which, I would surmise, were probably brought into Greece with the slave trade. In some areas, notably on some of the Greek islands, the Hellenic types seem commoner than on the Greek mainland.

The problem of selectivity as applied to the Hellenic kith must not be overlooked in a survey of this type. As to the initial selection of the Greek invaders, I can find no evidence to indicate that it was more stringent than that of the invaders of many other nations, but our knowledge on this point is admittedly scanty. There is, however, some important evidence of selection which may not explain Greek achievement as a whole but certainly can be utilized to explain Ionic intellectual dominance.

When the Dorian invasion occurred, large numbers of the upper classes of the various conquered Greek towns fled to Athens. Later, when Athens became too overcrowded, many of their descendants moved to the coast of Asia Minor. In fact, according to Thucydides, Athens served as a continual refuge from invaders for the leading men of other parts of Greece. This was due to the infertile nature of Attica which made it seem undesirable to potential invaders.[23] These factors would explain the Ionic predominance in Hellenic culture, for it is a highly significant fact that most of the great Hellenic cultural achievements have been made by persons coming from Attica (itself basically Ionian) and the Ionic coast of Asia Minor, and the descendants of such people. Yet the Icelanders, the Puritans and other such peoples have been the products of similar selective processes without matching the Ionic achievement. This would lead to the supposition that the Greek stock may have been unusually gifted to begin with.

Another element in the selection of the Athenian élite was the fact that strict rules of marriage prevailed among this group for several centuries before the Age of Pericles. Even half-castes were not accepted into the ranks of the aristocracy. But aristocratic exclusiveness is a common phenomenon which was once quite widespread throughout the world, so that this could hardly be considered a determinant of Athenian achievement. I mention this only because other writers have chosen to regard it as an important factor.

On the basis of the material cited in this paper we can certainly conclude that ample foundations exist for a biological explanation of

[23] See Ellsworth Huntington, *op. cit.*, p. 587. See also Ellsworth Huntington, *Civilization and Climate*, Yale University Press, New Haven, 1924, pp. 23-24.

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Greek achievement. We have found that the early Greeks were an unusually complex racial mixture which was most harmoniously blended during the period of the apex of Greek intellectual creativity; that the Greek élite differed somewhat in its physical characteristics from the masses; that the modern Greeks are evidently only partially Hellenic in descent; and that a strong selective factor operated among the Ionian Greeks. Both hybrid vigor and kith selection appear to have been important factors.[24]

Much work still remains to be done to clarify the genetic structure of the Hellenes, for admittedly much of the material is vague and merely suggestive. In particular, it would help to have much more detailed information on the geographical and class distribution of Greek racial types during the Classical period. But this must await the discovery of additional skeletal material and a change in the attitude of many physical anthropologists who shy away from studies of this type under the psychological pressures engendered by the environmentalistic dogmatists.

[24] It is interesting to note that the Jews, who resemble the Hellenes in their ability to produce brilliant personages out of all proportion to their population, are similarly hybrid. Important strains in the Jewish blend include the Robust Mediterranean, Cappadocian Mediterranean, Irano-Afghan, Alpine and Nordic (although some of the Middle Eastern Jewish groups appear to be without the latter two strains). The Armenoid type noticed among the Jews is probably the result of a combination of Robust Mediterranean, Alpine and Irano-Afghan strains.

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The Arab World

A Study of Biogenetic Disintegration

By NATHANIEL WEYL

In the Middle East, stretching from Agadir to Afghanistan, about 80 million Moslems live outside of history. This Arab world is a cultural desert, one that has been suffering from intellectual desiccation for at least five centuries. By the fifteenth century the immense scientific, philosophical and literary achievements of Islam had withered. It is revealing that one of the last of Islam's truly distinguished minds, Ibn Khaldun (1332-1406), was preoccupied with the problem of the decline and fall of Moslem political power.

This intellectual retrogression was not the consequence of any disastrous political retreat. On the contrary, the period from 1400 to 1700 was, in many respects, one of Islamic military expansion. Constantinople fell in 1453; Java and India were conquered or converted in the following century; Ottoman armies seized most of Hungary and established a ring of tributary states encircling the Black Sea between 1526 and 1543; and a Turkish military host under the vigorous leadership of Mohammed Koprulu laid seige to Vienna for the second time in 1683.

The cultural decline has been attributed by some historians to the schism between Sunni and Shi'a and the triumph of an intolerant religious orthodoxy and fanatical Puritanism, which suppressed science and philosophy, frowned on sensual poetry, reduced literature to ornament devoid of serious substance and thus virtually forced the creative minds of Islam to concentrate on architecture and painting.[1] Without dismissing this view of the matter out of hand, it is worth observing that the religious wars which engulfed Christendom during the same period and which also generated intolerance, fanatical orthodoxy and Puritanism did not prevent the science, philosophy and literature of the West from experiencing vigorous growth. Hence, other and more important factors must have been at work.

Very little need be said about the period stretching from 1700 to the present. Accelerating intellectual decline was reinforced by military defeat and political disintegration. Then, in the twentieth century, nationalist movements throughout the region seemed harbingers of a new intellectual awakening. As Arab states obtained increasing oil royalties, public education was extended and with it improved medical care and other aspects of modern civilization. Despite these stimuli, this vast Moslem world has produced no one,

[1] William H. McNeill, *The Rise of the West*, University of Chicago Press, Chicago, 1963, pp. 618-633.

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or scarcely anyone, who has enriched mankind with any creative achievement of note. No Middle Easterner has ever won a Nobel Prize in any field, in contrast to other impoverished or underdeveloped areas, such as China, India and Latin America, all three of which boast Nobel laureates. Modern Arab achievements in science and literature are markedly inferior to those of the Chinese and Indians. Occupying territory uniquely rich in archaeological sites, the Arabs have played merely a secondary rôle in unearthing and reconstructing its vanished civilizations. The petroleum resources of the Arab world have been developed, not by natives, but by outsiders. Here again, the contemporary Arab has contented himself with a passive rôle.

What are the reasons for this sloth, this cataleptic stance, this enduring inertia, this failure to create anything that is first class? The analogy is not with primitives or barbarians, such as the Australian Black Fellows or the African Pygmies and Bushmen, for the Arabs claim descent from peoples who over millennia displayed prodigious creative energy. Babylonians, Assyrians, Chaldeans, Medes, Persians, Maris, Hittites, Phœnicians, Egyptians, Hebrews, Nabataeans and Syrians all helped to make the land between the Nile and the Euphrates the primary cradle of civilizations. After the subsidence of these culture-civilizations, Greek blood and Greek genius were infused, particularly during the era of the Alexandrian successor states. After Hellenism, the area was exposed to the more practical genius of Rome. In this sense, the contemporary denizens of the Middle East are comparable to the Indo-American peoples of Peru, Guatemala and Mexico, who also claim descent from the architects of great civilizations and who are also intellectually inert.[2]

THE SPENGLERIAN VIEW

In *Der Untergang des Abendlandes*, Oswald Spengler characterized the Afro-Asian peoples north of the Sahara and west of the Indus as *fellaheen*.[3] They were not primitive peoples who had failed to develop to the level of culture-civilization, but rather the human residue or ashes of extinct culture-civilizations.

"The whole pyramid of cultural man vanishes," Spengler wrote concerning such societies.[4]

> It crumbles from the summit, first the world-cities, then the provincial forms, and finally the land itself, whose best blood has incontinently poured into the towns, merely to bolster them up

[2] Among others, Mayas, Toltecs, Totonacs, Zapotecs, Mixtecs, Aztecs, Chibchas, Quechuas and Incas.

[3] The Arabic word for peasant, applied particularly to Egypt. "The Mahometan inhabitants of Egypt," wrote Pococke in 1743, "are either original natives, in the villages call'd Filaws, or they are of the Arab race."

[4] Oswald Spengler, *The Decline of the West* (translated by Charles Francis Atkinson), Alfred A. Knopf, New York, 1928, Vol. II, p. 105.

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awhile. At the last, only the primitive blood remains, alive, but robbed of its strongest and most promising elements. This residue is the *Fellah type*.

A fundamental unstated assumption in Spengler's analysis of this phase of the disintegration of civilizations is that the *fellaheen* peoples are genetically the descendants of the creators of the great civilizations that once occupied their territories. The same tacit hypothesis is uncritically adopted by Toynbee, who borrowed freely from Spengler's concepts and insights. Spengler believed that he had discovered a mysterious component in the supposedly invariant life cycle of culture-civilizations, and went so far as to suggest that the presence of *fellaheen* societies was evidence that history was shaped not by causality but by the Goethian principle of "morphology." Both the enigma and the plausibility of the appeal to murk and mystical concepts vanish when we examine the hypothesis that the *fellaheen* peoples are not similar to their creative antecedents but, on the contrary, are the result of deterioration in the gene pools of the latter.

ETHNOLOGY AND THE ARABS

The racial mixtures of Arabic Islam are complex and highly variable from country to country and from region to region. The principal underlying ethnic components are Mediterranean, Armenoid, Nordic, Negro and Australoid.

As Gayre cogently observes, there is a general correlation between blondism and Caucasoid features, on the one hand, and social status and leadership, on the other.[5] This is by no means a recent development nor is it a reflection of the superior prestige and power which Nordics and other blond peoples have come to enjoy in the modern world. Thus, writing about the medieval Caliphate of Cordoba, Enrique Sordo observed:[6]

> Most of the caliphs were fair or ginger-haired with blue eyes, which seems to show a preponderance of Berber or German blood. As they were extremely proud of their origin, some of them dyed their hair black, as if to affirm their Arab descent.

As for the present leadership of the Arab world, Henric von Schwerin has pointed out the extent to which it tends towards blondness and the Nordic type.[7]

The Christian minorities throughout the area are, as Dr Gayre has observed, almost invariably superior in status, intelligence and ability to the Moslems, and are at the same time markedly blonder

[5] R. Gayre of Gayre, *Ethnological Elements of Africa*, The Armorial, Edinburgh, 1966, pp. 9-22.

[6] Enrique Sordo, *Moorish Spain*, Crown Publishers, New York, 1962, p. 24.

[7] Henric von Schwerin, "European Elements in Afro-Asia," THE MANKIND QUARTERLY, Vol. IV, No. 3, January-March 1964, pp. 127-133.

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and more definitely Caucasoid in features.[8] Moreover, the most vigorous, resourceful and progressive nations in the region—Lebanon and Jordan in particular—are also those with the largest Christian minorities and the greatest visible admixture of Nordic genes.[9]

What evidence is there of the kinship or lack of kinship between the modern *fellaheen* peoples of the region and the builders of the ancient civilizations of the Middle East? The first point to consider is brain size. As I have pointed out elsewhere, there is a significant correlation between average brain size and intelligence.[10] This correlation is related, in evolutionary terms, to the fact that brain capacity increases with intelligence (after allowance for body size) as we proceed from one mammalian species to another. It is also related to the hypothesis that human evolution may have occurred through successive mutational doublings of the brain-surface area.[11]

It is not without significance, therefore, that the average cranial capacity of Egyptian Fourth Dynasty skulls was 1532 cc, that of Tenth Dynasty skulls 1400 cc and that of modern Egyptian skulls only 1348 cc, all measured by the grain and water method.[12] To the extent that these differences are not accounted for by class differences in the subjects, they suggest a decline in brain capacity and hence probably in intelligence as well. Since Negro brains are normally about 10 per cent smaller than White, the decrease in Egyptian cranial capacity may be an indicator of the extent of Negro admixture.

The Egyptians are ethnically dissimilar to the main body of Arabic-speaking Moslems primarily because they have a much larger proportion of Melanoid genes. As Dr Gayre points out, the dark pigmentation encountered among Egyptians, Nubians and Sudanese is not evidence of Negro origin in all cases, but may result from a mutation for nigrescence in an essentially Causasoid popula-

[8] A significant exception is the "Hamitic" element in the Coptic population, consisting of Ethiopian immigrants into Egypt and their descendants, who share the Christian faith of the true Copts, but not their Egyptian origin. See R. Gayre of Gayre, *op. cit.*, p. 15.

[9] Obviously, the Israelis are more Nordic in appearance than any Moslem people of the Middle East. However, they do not form part of the Arab world. The latter is defined for purposes of this article in both religious and linguistic terms. It therefore excludes Iran and Turkey, stops short at the borders of Pakistan, and does not embrace the sub-Saharan, Albanian and Soviet enclaves of Islam.

[10] Nathaniel Weyl, *The Negro in American Civilization*, Public Affairs Press, Washington, D.C., 1960, pp. 165-168; and Nathaniel Weyl and Stefan T. Possony, *The Geography of Intellect*, Henry Regnery Company, Chicago, 1963, pp. 53-59.

[11] Carleton S. Coon, *The Story of Man*, Alfred A. Knopf, New York, 1962, p. 16.

[12] *Lehrbuch der Anthropologie*, originally by Rudolf Martin, but completely revised and expanded by Karl Saller, Gustav Fischer Verlag, Stuttgardt, 1952, Vol. II, p. 1216.

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tion.[13] As in the case of the Hadhramaut Arabs, it may also be associated with an Australoid admixture.

The extent of Negroid, as opposed to Australoid, genes in the Egyptian population and the relative prevalence of the Negro element in Egyptians and Arabs can be estimated from the percentages of cDe and cD^{u}e chromosome groups in the Rh factors of their blood. It is generally accepted that the cDe complex[14] originates in Africa south of the Sahara.[15] However, there is one qualification to the reliability of cDe as a barometer of nigrescence. That is the possibility that cDe will be discovered to have some survival or lethal characteristic or to be linked with another gene which has such a characteristic, and that the efficacy of that characteristic will vary with habitat.[16]

In general, the frequency of cDe among African Negroes is in the 55 to 87 per cent range, whereas it occurs only in from 3 to 11 per cent of Australoid samples. Egyptians and Yemenite Arabs are in the 17 to 25 per cent bracket. Most Arabs score in the neighborhood of 10 per cent; Jews, Italians and Spaniards are approximately in the 4 to 10 per cent range; and North European populations normally have cDe frequencies from 0 up to about 4 per cent.

The following Table compiled from Mourant's authoritative study shows cDe frequencies among various populations.[17]

TABLE OF cDE AND cD^{U}E CHROMOSOME COMPLEX FREQUENCIES

Group and its Provenance	Year	Number	cDe and cD^{u}e Percentage
AFRICAN TRIBES			
Luo (East Africa)	1952	128	86.5
Amba Pygmoids (Uganda)	1952	113	76.5
Bantu (South Africa)	1953	644	74.0
Kikuyu (East Africa)	1952	124	71.0
Hutu (Ruandi-Urundi)	1953	269	67.5

[13] R. Gayre of Gayre, *op. cit.*, pp. 19-21.

[14] Hereafter, the term cDe will also include cD^{u}e in this article.

[15] Elisabeth Goldschmidt (editor), *The Genetics of Migrant and Isolate Populations*, Williams and Wilkins, New York, 1963, p. 260.

[16] An example is the fact that gastric and duodenal ulcers are most frequent among those with blood group O. Therefore, in an environment with a high ulcer rate, the survival rate of O's would be significantly lower than elsewhere, and in time they would presumably be winnowed out of the population. While some such discovery about cDe may be made in the future, I have no evidence that this will be the case.

[17] All data are from A. E. Mourant, *The Distribution of the Human Blood Groups*, Blackwell Scientific Publications, Oxford, 1954, pp. 383-399.

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Group and its Provenance	Year	Number	cDe and cD^{u}e Percentage
AFRICAN TRIBES (cont.)			
Bantu (South Africa)	1951	300	65.5
Northern Nigerians	1953	165	65.1
Tswa Pygmies	1949	94	63.0
Tutsi (Ruandi-Urundi)	1953	127	62.9
Shona (Rhodesia)	1953	101	62.8
Ashanti (Gold Coast)	1963	113	62.4
Southwestern Nigerians	1953	145	60.2
Bantu (South Africa)	1951	600	59.6
Bantu (South Africa)	1947	300	59.6
Luo (61) and Kikuyu (111)	1952	172	59.5
Iraqw (Kenya)	1954	93	59.3
Southeastern Nigerians	1953	106	56.8
Hima (Uganda)	1954	117	54.8
Ewe (Gold Coast)	1953	116	54.8
AMERICAN NEGROES AND MULATTOS			
Seven Studies of American Negroes	1943-1953	1870	26.4-48.5
São Paulo Mulattos	1951	125	32.3
Dominican Mulattos	1951	100	29.7
Dominicans	1951	320	21.8
Puerto Ricans	1952	2528	17.0
MIDDLE EASTERNERS			
Northern Sudanese	1952	133	48.9
Amharas (Abyssinia)	1953	104	44.6
Tuaregs (North Africa)	1953	71	44.4
Tuaregs (North Africa)	1953	93	39.2
Zabidi (Yemen)	1953	114	33.6
Yemenite Arabs	1953	111	24.9
Egyptians	1949	600	23.9
Egyptians	1950	184	17.3
Mixed Arabs (Baghdad)	1949	300	9.8
Arabs (Algeria)	1951	98	8.9
JEWS			
Sephardim	1951	252	8.9
Oriental	1951	137	5.8
Ashkenazim	1951	946	4.6
Manitoba (Canada)	1949	140	5.4

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Group and its Provenance			cDe and cD^{u}e Percentage
AUSTRALOIDS			
Bruneis (Borneo)	1952	50	10.9
Fijians	1947	110	9.8
Australian aboriginees	1948	234	8.5
New Caledonians (Northern)	1949	147	7.0
Gilbertese (Micronesia)	1953	159	7.0
Melanaus (Borneo)	1952	172	4.5
Trukese (Micronesia)	1953	116	4.1
Palauans (Micronesia)	1953	181	3.6
New Caledonians (Central)	1949	62	3.3
Admiralty Islanders	1947	112	3.1
Land Dyaks (Borneo)	1952	97	3.0
Kedayans (Borneo)	1952	178	3.0
Sea Dyaks (Borneo)	1952	83	2.8
Papuans	1946	100	2.0

As measured by these frequencies, the Negroid component in the Egyptian gene pool is about twice as great as that of the Arabs of Algeria and Baghdad, and it is higher than that of the Puerto Ricans and Dominicans. To be sure, some Arab groups have higher cDe percentages than the Egyptians, but in each instance these are Arabs who have been heavily exposed to the Negro genetic imprint. Among them are the Sudanese, who occupy part of the shatter belt between Egypt and Black Africa, and the Zabidi of Yemen, who have been in close contact for centuries with Africans from across the Straits of Aden and who have for centuries miscegenated with Negro and Negroid slaves. As for the cDe frequency of about 40 per cent encountered among the Tuaregs, one must assume that the sample tested consisted preponderantly of serfs (*Imghad*), Negro slaves (*Ikelan*) or some equally low caste, since the nobles, or veiled people, are of the purest Berber stock to be found in Africa.[18] In his summaries of blood group studies, Mourant unfortunately neglected to specify the caste, class or occupation of his subjects. This is particularly regrettable in the case of backward countries where caste, class and trade are often strictly determined along ethnic lines. In Egypt, for instance, one would expect high cDe's among waiters and house servants, who are generally Nubian, and low cDe's among professionals and officials, who are usually White. Identification of tribe and provenance is also frequently inadequate. The fact that four studies of South African Bantu show a range of cDe from 59.6 to 74.0 per cent does not indicate inaccuracy in the measurements but the fact that Bantu is a linguistic category, covering dozens of tribes which differ from each other in ethnic composition.

[18] The original study by Barnicot *et al.* is not available to me here in Florida.

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The fact that Negroid genes are more frequent among the Egyptians than among the Arabs of Lebanon, Syria, Iraq and coastal North Africa is primarily due to the circumstance that the Nile has served for thousands of years as an artery of both trade and migration between Negro and White Africa. Race consciousness among the ancient Egyptians reduced the genetic effect of this flow of peoples. Avoidance of miscegenation was also enjoined in Ptolemaic and Roman times. The triumph of Islam, however, changed this situation. The lack of any consciousness of race or any prohibition against intermarriage between the races in the Koran, in contrast to the numerous tabus against the latter in the Bible and in Hindu religious literature, encouraged an indiscriminate breeding pattern. This was accentuated by the institutions of household slavery and slave concubinage which have persisted from the earliest days of Islam to the present.

THE ISLAMIC CONQUEST AS A SOCIAL REVOLUTION

Probably the fundamental cause of the intellectual decay of the Middle East from the splendor of its ancient civilizations is the dysgenic impact of the triumph of Islam. Preponderantly Christian populations were forced to choose between conversion to the new faith and perseverance in the old at the cost of suffering persecution and being compelled to pay exorbitant taxes. Those who adhered to Christianity must have been people of strong intelligence, firm convictions and considerable will-power. Indeed this is evident from the fact that after one disastrous battle the whole Christian army preferred execution to abjuring their faith. In addition, the Christians must have been rich enough to be able to shoulder the discriminatory fiscal burdens imposed upon them. In short they were the strongest and most intelligent element in the upper and middle classes. This element, which previously had ruled, was now excluded from political power on religious grounds.

This process could be illustrated in detail for most of the Arab world. In the interests of brevity I shall discuss specific developments in the case of Egypt only.

When Arab armies conquered Egypt in A.D. 640 the land and its people were Christian. Mohammed had ordered that the "peoples of the Book"—that is to say, Christians and Jews—be treated with tolerance and not subjected to forced conversion. Nevertheless, from the outset, the Copts were compelled to pay such onerous taxes that they rose in a revolt which was put down with much bloodshed. Upon payment of taxes Coptic monks were branded on the hand. After a suitable interval those who lacked the brand were beheaded or beaten to death. At about the same time (A.D. 712-713) Coptic churches, icons and religious relics were demolished throughout Egypt.

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From the ninth century onward the Copts were compelled to wear degrading garments and to have five-pound wooden crosses suspended from their necks. To detail all the persecutions that they suffered would be tiresome and pointless. Toward the end of the tenth century they narrowly escaped deportation *en masse* to Greece. In the fourteenth century, Moslem mobs were aroused by *fakirs* to burn the Christian churches, which by then had been rebuilt. When the Copts retaliated, many were burned alive. To appease fanatical city mobs the authorities ordered about 1354 that any Christians found wearing white robes or riding on horseback could be robbed and killed on the spot. Copts were commanded to ride on asses only and with their faces to the animals' tails. They were to wear bells on their necks when entering public baths. Emirs were forbidden to employ Christians, and all Copts were dismissed from the government service. In consequence an immense number of Copts who had remained steadfast up to that time became converts to Islam.[19]

That the Copts are the true descendants of the peoples of ancient Egypt is a cliché endlessly repeated by historians. It would be somewhat more accurate to characterize them as the descendants of the upper classes which ruled Egypt during its centuries of greatness—from the dawn of the Dynasties to the collapse of Roman power. Islam overthrew this creative minority and substituted a pseudo-élite composed of the descendants of *sheiks*, Bedouins and *fellaheen*, together with elements of the former upper class which had become converts. Thus it is not remarkable that, during most of the thirteen centuries of Moslem rule, Egypt has been noted for the poverty and lethargy of her people, for the incompetence and cowardice of her soldiers, and for the vices and crimes of her rulers.

Except for a brief intellectual golden age, in which her main creative achievements were the work of Persians, Indians, Greeks and Jews, Islam presided over the spiritual decline of the Middle East. It was as if, to use an American example, the Puritan élite had been disfranchised and barred from public office early in the history of the nation, and the government of the United States had been entrusted instead to the descendants of indentured laborers. (The fact that some of these indentured servants were people of high ability does not affect the statistical conclusion that any such transfer of power would have been disastrous).[20]

As for the Copts, their superiority in virtually every respect to the Egyptian Moslems is attested by most observers. Except where political persecution prevented it, they and the Jews always managed to rise to occupy the higher and intellectually most exacting occupations. Lane, who seems to have been prejudiced against them,

[19] Edward William Lane, *The Manners and Customs of the Modern Egyptians* (1836), J. M. Dent and Sons, London, 1954, pp. 557-558.

[20] See Thomas Jefferson Wertenbaker, *Patrician and Plebeian in Virginia*, T. J. Wertenbaker, Charlottesville, 1910.

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reported that in the villages they kept tax rolls and in Cairo they served as government employees, merchants, goldsmiths, silversmiths, jewellers, architects, builders and carpenters, in all of which they were "esteemed more skillful than the Moslems."[21] In the rural areas, however, most were peasants. Writing over a century later, the Lacoutures found that "discrimination" against them was increasing, but remarked that in Cairo "they are ministers (in one case), writers, teachers (thought less than before), doctors, lawyers and small tradesmen. . . . Christianity gives them a certain cosmopolitanism, an international outlook and open-mindedness which are rarely found in the Moslems."[22]

With some important qualifications, these generalizations concerning the Copts would apply to the relationship between the Christian minorities of the other Middle Eastern countries and the Moslem masses. The long centuries of misrule and decadence, and the contemporary Arab condition of lethargy, incompetence and lack of creativity, can all be traced back to the dysgenic social revolution of Islam.

Other demographic factors have influenced the biogenetic development of Islam, not all of them unfavorably. The Moslem population of the Middle East received various infusions of Caucasoid and even Nordic genes from such peoples as the Albanians, Circassians, Kurds and Turks.[23] The genetic influence of the Janissaries and Mamelukes must also have been favorable. These armed brotherhoods were comprised of men who had been bought, captured or enrolled as tribute slaves when in their teens, then subjected to a rigorous training program and finally used as slave-soldiers or slave-officials. The Janissaries and Mamelukes were drawn from Christian populations, usually from subjugated European domains such as Thrace, and were converted to Islam before being allowed to join the corps. They brought genes for blondism into the racial *melanges* of Asia Minor and Egypt and increased their Nordic component.

The infusion of genes from these Mameluke and Janissary

[21] Edward William Lane, *op. cit.*, p. 553.

[22] Jean and Simone Lacouture, *Egypt in Transition*, Criterion Books, New York, 1958, pp. 404 and 500. When I was in Egypt in 1964, Coptic industrialists informed me that they were subordinated to Moslem political watchdogs and that no prominent Copt was allowed to leave the country unless he left a hostage behind him—generally his wife. This policy they attributed to the régime's belief that they were more intelligent and capable than the Moslems, and hence both indispensable and an element to be distrusted.

[23] The popular belief that th modern Turks are preponderantly Mongoloid is erroneous. They are the heirs to the Finno-Ugrian group of languages, and some of their elements are derived from peoples related to the Huns, but it is unlikely that the majority of the population is of this derivation. In any case it is doubtful whether the Huns were Mongoloids, and although they may have had some Mongoloid strains it is probable that they were basically Caucasoid.

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elements was continuous over centuries. The ranks of the corps were depleted by battle losses and by dismissals and executions, the power of the Islamic rulers over their slaves being absolute. Mamelukes and Janissaries could not raise their children for membership in these military orders, since these children were born into the Moslem faith, and the Koran categorically prohibits the enslavement of Moslems by birth.

The prevalence of slavery and the absence of inhibitions against miscegenation also changed the genetic character of the region, but not in the same direction. Of the large numbers of Negro and Hamitic slaves introduced into the Middle East, the great majority of males were not castrated because of the high mortality from this operation. Consequently they left their genetic imprint throughout the Arab world, but primarily in Egypt, southern Arabia and other border lands between the Caucasoid and Negroid habitats.

The institution of polygamy multiplied the fertility of the ruling class many-fold and, to that extent, must have served as a powerful force for genetic improvement. This effect was limited, however, by special factors.

The first of these was the degraded position of women in Islam. In medieval Europe the aristocracy chose wives not merely for sexual attractiveness and fecundity but for their moral qualities, and as companions who could share their duties and responsibilities. During the many and protracted periods of crusades, wars and rebellions, the lord of the manor would be in the field and his lady would have to manage his estates, protect his lands against the encroachments of the greedy and unscrupulous, and perhaps plead his interests at court. The Moslem woman by contrast had nothing to do with the world of men. She was kept secluded in a harem in the exclusive company of her husband, eunuchs, children and other women. She was viewed as an instrument of pleasure and procreation, and was chosen, as a rule, for these qualities only. Hence, while Moslem polygamy increased the productive power of the male élite many-fold, it did not serve as a selective agent for intelligence or virtue among females. Moreover, consorts and concubines of the Moslem great were generally slaves, derived from all the classes and races of Islam.

In addition, it is questionable whether those individuals who rose to power and wealth in the Moslem world represented a true natural aristocracy comparable, say, to the European nobility or the Chinese class of officials and gentry. Violence untempered by law or moral scruple characterized Islamic society. Under the conditions of Moslem polygamy, family loyalty was the exception, and power was often seized and maintained by murder and treachery. Thus, Crane Brinton observes concerning the Ottoman Empire:[24]

[24] Crane Brinton, John B. Christopher and Robert Lee Wolff, *A History of Civilization*, Prentice-Hall, Englewood Cliffs, 1955, Vol. I, p. 396.

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The sultan picked his favorite, not necessarily his eldest, son to succeed him, and there was a law that the heir to the throne must kill all his brothers and half-brothers upon his accession. Every son of a sultan knew all the time he was growing up that he must either obtain the throne himself or be killed by whichever of his brothers or half-brothers did obtain it. In 1595, for instance, Mohammed III killed no fewer than nineteen brothers and half-brothers when he came to the throne.

However, some of the more humane caliphs and sultans merely blinded their brothers, relying on the fact that the Koran excludes deformed and maimed persons from wielding political power.

While the victors in these ruthless power struggles were no doubt generally shrewder, stronger and braver than the losers, it is questionable whether this sort of contest served to promote the genetically most desirable elements of the population—and it need scarcely be stressed that the genetically favorable aspect of polygamy was largely negated when one son regularly put to death all of his brothers and half-brothers.

Throughout the centuries, the Christian Church has provided a refuge and a calling for scholars. It has enabled them to work with their minds, has given them a haven even in lawless times, and has protected them from both military service and prosecution under secular law. Islam had no institutionalized church and little in the way of religious doctrine. The unifying force she provided for the Arab world consisted of prescribed rites and religious acts together with an attitude toward life of passive fatalism.[25] The *ulema* (or "knowers") who interpreted Islamic law were not part of a church, but depended for their power on the favor of the mighty or the applause of the mob. The *ulema* were not protected from the surrounding violence of their society and many were killed as heretics or simply for expounding unpopular ideas. Nor did Islam possess a secular institution which—like the Chinese civil service—chose, promoted and protected officials on the basis of their merit and scholarship.

THE MONGOL DYSGENIC CATASTROPHE

These unfavorable institutional factors were enormously accentuated in their destructive effect by two Mongol invasions—that of Genghiz Khan in the thirteenth century, and that of Timurlenk at the close of the fourteeth century. As I have suggested elsewhere,

[25] This passive fatalism is very different in its effects on character from the Calvinist doctrine of predestination. It perpetuates the characteristic Moslem attitudes of passivity and lack of initiative. Since all knowledge has been revealed in the Koran, nothing remains to be discovered. Innovation is discouraged and submission is preferred to self-reliance. This is illustrated by the popularity of the given name *Abd*, meaning "slave."

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these inflicted a genetic catastrophe of unprecedented dimensions upon all of Islam east of the Nile.[26]

The Mongols extinguished the Abbasid caliphate in Baghdad in 1258, but Egypt was spared when the Mameluke general, Baibars, defeated the Golden Horde in 1260. Far more important than the political blow to Moslem power was the Mongol practice of laying waste those cities which refused to surrender. Timurlenk in particular transformed some of the greatest urban and cultural centers of Middle Asia into towers and pyramids of human skulls.[27]

Since the upper classes and the intellectuals were concentrated in the cities, this genocide was selective and served to decimate, if not virtually exterminate, the natural élite of Asian Islam. After the lethal storm had passed, the Islamic aristocracy of breeding and intelligence was shattered, and new elements rose from the rural areas to fill the power vacua. Following this calamity, Arab intellectual creativity in the Middle East collapsed and has not yet recuperated. After the Mongols, the Arab élite largely abandoned such mentally demanding fields as mathematics, science and philosophy in favor of architecture and painting—disciplines more within the reach of a genetically decapitated society.

The hypothesis is that the Mongols served as a major agency of aristocide and that they were the scythe which destroyed Islamic civilization in Asia by exterminating the Moslem creative minority. In support of this view is the fact that social and intellectual stultification also occurred in other regions exposed to the Mongol scourge.

The Mongols struck with great fury in Russia and Eastern Europe under Genghiz Khan, penetrating as far west as Silesia,

[26] Nathaniel Weyl and Stefan T. Possony, *The Geography of Intellect*, *op. cit.*, pp. 66-67. See also Nathaniel Weyl, *The Creative Elite in America*, Public Affairs Press, Washington, D.C., 1966, pp. 69-70.

[27] With both eloquence and indignation, Toynbee characterized Timurlenk as a man imbued with "the crack-brained megalomania of the homicidal madman whose one idea it to impress the imagination of Mankind with a sense of his military power by a hideous abuse of it," adding: "We think of the monster who razed Isfara'in to the ground in 1381; built two thousand prisoners into a living mound, and then bricked them over at Sabzara in 1383; piled 5000 human heads into minarets at Zirih in the same year; cast his Luri prisoners alive over precipices in 1386; massacred the garrison of Takrit, and piled their heads into minarets, in 1393; massacred 100,000 prisoners at Delhi in 1398; buried alive the 4000 Christian soldiers of the garrison of Sivas after their capitulation in 1400; built twenty towers of skulls in Syria in 1400 and 1401; and dealt with Baghdad in 1401 as he had dealt fourteen years earlier with Isfahan." Arnold Joseph Toynbee, *A Study of History*, Oxford University Press, London, 1939, Vol. IV, p. 500.

The completeness and permanence of the devastation are suggested by the fact that most of these cities—Isfara'in, Sivas, Sabzara, Takrit and Zirih—vanished from the surface of the earth and are today known only to scholars. It is also evident that Toynbee never took to heart Lucian's observation: "Historical characters are not prisoners on trial."

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Hungary and the eastern shore of the Adriatic. Since Russia and the Balko-Danubian region were less urbanized and at a more primitive level of civilization than the Islamic Middle East, Mongol genocide was less selective for intelligence in the former area. While the Mongols built no pyramids of skulls in Russia, they destroyed cities and massacred their inhabitants, desolated the country and caused a genetic catastrophe of unknown dimensions. Writing in the *Cambridge Medieval History*, Peisker attributed Russian backwardness to the Mongol explosion and expressed his belief that there would have been no European civilization if the Mongol advance had not stopped on the plains of Hungary.[28] Historians have attributed Russia's failure to experience either a Renaissance or a Reformation to the trauma of Mongol genocide and the dark centuries of Mongol rule.

China is an exception to the theory that the Mongols invariably brought devastation and genetic retrogression, but it is one which "proves the rule." Chinese civilization flourished under the Mongols and continued its development after their departure simply because the conquerors refrained from their usual practices of mass extermination and destruction of cities. They occupied China without *Schrecklichkeit* or genocide, and became rapidly assimilated into Sinic civilization, as readers of Marco Polo will remember.

But what of Islam in Africa, which the Mongol invasion did not reach? Was it, both during and after the Mongol invasions of the Asian Middle East, an area of developing creativity?

In Moslem Spain, power and leadership passed from the Umayyad caliphate of Cordoba to the Abbadid dynasty of Seville and thence to the Nasri rulers of Granada. The period of Granadan supremacy in Spain (1300 to 1491) spans the Mongol invasions. In the opinion of the great Moslem traveller and historian, Ibn Batuta, Granada was "unequalled by any city in the world." Immensely wealthy, religiously tolerant in an age of intolerance, Granada was outstanding for her artists, writers, scholars and philosophers, and boasted a university which had as its motto: "The world is supported by four things: the learning of the wise, the justice of the great, the prayers of the good, and the valor of the brave."

The other center of Islamic civilization outside of Asia was Egypt, which was united politically with Syria at the time of the Mongol threat. While Egypt successfully withstood military invasion by the Golden Horde, Syria was overrun. In Egypt itself, the Black Death, onerous taxation, internal revolts and famine caused depopulation and possible aristocide on a massive scale in the fourteenth and fifteenth centuries. Thus, under Faraj (1399-1412), one of the Burji Mamelukes and a contemporary of Timurlenk, the population of Egypt is believed to have decreased by two-thirds. A census taken

[28] T. Peisker, "The Asiatic Background," in *The Cambridge Medieval History* Macmillan, New York, 1924, Vol. I, pp. 323-360.

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during the reign of Barsbai (1422-1438), another Mameluke, showed only 2170 towns and villages in the entire land. During the eleventh century there had been ten thousand.[29]

Determination to prevent a natural aristocracy from arising was generally speaking another factor which caused the collapse of Islamic civilization. The rulers of the Islamic states were always in danger of revolts because, being despots, their government did not rest on the rule of law, and they could not risk allowing aristocracies to develop. Therefore the tribal patriarchs or aristocrats could take no part in government and were kept at arm's length as nomads.

In order to prevent aristocracies arising in the urban centers, the Sultans ruled through eunuchs and other slaves, who were often drawn from the lowest ranks rather than from aristocrats captured in war. Although these slave-officials were men of ability they had to be sycophants rather than resourceful and courageous natural leaders. In fact, a vizir was more likely to remain in power through low cunning than by showing aristocratic qualities.

This political pattern is not specifically Arab or Moslem, but has been adopted by other societies to achieve similar purposes. For example, the successful crushing of the Roman aristocracy by the Julian and Claudian houses involved rule by bureaucrats chosen from foreign freedmen. As in the Islamic case, the loyalty of these people to the state could be depended upon since they had no independent support among the people and—being both ex-slaves and aliens—were hated and despised by those they ruled.

EGYPT AND MILITARY PROWESS

Intelligence is not the only psychic quality that is inherited; it is merely the one that is most easy to measure. The emphasis of modern science on precise quantitative findings has discouraged social scientists from considering such other vitally important traits as courage and military prowess. Yet wars determine the survival of nations, and the moral and mental fiber of a people is the most important single ingredient in its war-making capacity.

The Egyptians have seldom been noted for their martial qualities. Under the Pharoahs, Egypt was a less successful aggressive military power than some of her Mesopotamian and Persian rivals. She was overrun by the Hyksos from northern Syria, was easily conquered by both Macedonians and Romans, and fell victim to a ridiculously small Arab army in the seventh century. The Egyptian people were mastered by a slave dynasty of Mamelukes and were subjected for centuries to Turkish domination. It may be objected that Egypt's martial prowess was demonstrated by Saladin (Salah-ad-Din), but—like so many of the men of note who ruled Egypt—Saladin was not

[29] David Samuel Margoliouth, "Egypt: History: Medieval Period," *Encyclopædia Britannica*, 1961 edition, Vol. VIII, p. 72.

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an Egyptian but a light-eyed Mesopotamian by birth and a Kurd by nationality.

Under Islam, such Egyptian military abilities as there were deteriorated even further, a development that could have been predicted given the displacement of a natural aristocracy by the mass. The Egyptians put up feeble resistance to Napoleon and were easily ruled by the British. In three military conflicts with Israel, the Egyptians suffered defeats which even they considered disgraceful. Egyptian military performance in the 1948 conflict was so bad that it enabled Colonel Nasser and other military leaders to launch a successful revolution and topple the monarchy. Twenty years later Arab forces outnumbered those of Israel by an estimated three to one in armor and two to one in aircraft, and yet they were shattered in 60 hours. Israeli military leaders reported that the Jordanians fought well, the Syrians fought moderately well, and the Egyptians took flight. An earlier Egyptian military commitment, in which poison gas was used against Yemeni tribesmen, was almost equally inglorious.

Lack of valor and the other qualities essential to the successful conduct of war has not prevented the Egyptians from habitually resorting to violence against weaker or defenseless adversaries. Thus, Dr Calvin Wells, in a valuable and fascinating study of morbidity, deformity and trauma in early times, noted that the frequency distribution of Egyptian fractures was most unusual. Examination of almost six thousand skeletons, dating from prehistoric to Byzantine times, showed that about 30 per cent of all fractures were in the arms, and only some 10 per cent were in the legs. Dr Wells wrote:[30]

> The majority of the Nubian fractures are quite unlike the "accidental" Colles' type. They are lower or mid-shaft fractures of the ulna, or ulna and radius, of a kind which is typically the result of guarding the head against a blow. They point to short tempers and aggressive conduct being a common feature of the society and as many of them occur in females wife-beating or a generally low status of women may be implied. The mummy of a teenage girl has been found in which both forearms had been shattered in this way. When her efforts to protect her head proved unavailing her skull was crushed with a powerful blow. The fact that she was four or five months pregnant might have been the motive for this assault upon her. Despite these products of aggression, the over-all incidence of fractures amongst these people was low, only about 3 per cent, whereas in the Anglo-Saxons almost 20 per cent of individuals had some bone broken though few of them could be attributed to personal violence and bickering.

[30] Calvin Wells, *Bones, Bodies and Disease*, Thames and Hudson, London, 1964, pp. 53-54.

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While the Arab world contains people whose violence and brutality are well known, the region in general is characterized by a lack of martial virtues. There are, however, exceptions. The Jordanian army, consisting as it does of tribal warriors habituated to the discipline of a patriarchal society, is known for its courage, morale and fighting qualities. The same generalization applies to the Riffians, who fought the French successfully in the 1920s. These Riffians are mountain people of Berber stock, who belong to an aristocratic and caste society in which military leadership is the prerogative of a Caucasian hereditary élite. When one passes from these vanishing tribal societies to states which recruit their armies from the rootless denizens of the Middle Eastern cities and the long since detribalized peasantries, military prowess and the military virtues decline.[31]

DEMOGRAPHIC TRENDS AND THE FUTURE

In modern times the demographic pattern of the Arab world is very different and, genetically speaking, much more unfavorable than that which prevailed during the Moslem middle ages. Then, the principal limiting factors on population growth were famine and disease, affecting the death-rate, and the degree of polygamy, affecting the birth-rate. All of these favored reproduction of the upper class and discouraged reproduction by the masses.

Particularly in the decades following World War II, the Middle East has found itself in the throes of a population explosion. The quantitative effect of this explosion is to prevent any significant rise in per capita real income, except in the oil-rich regions, and to keep the masses at a near-subsistence level. In Egypt, population increased by 70 per cent between 1935 and 1960, but per capita real income remained stationary at $90 per year.[32]

The qualitative effects of rampant population growth are equally sombre. Rapid advances in public health and the control of epidemic disease have substantially reduced the class differentials in mortality and lengthened the average life-span. Better storage, transportation and distribution of foodstuffs have reduced mortality from famine. At the same time, huge families continue to be raised throughout the Arab world by the urban and rural poor, particularly the latter.[33]

[31] The great military expansion of Islam from the eleventh century onward was primarily the work of Turks, not Arabs. Furthermore, these victorious armies were generally composed of Janissaries, recruited from Christian populations which were, as has already been observed, part of the Middle Eastern élite.

[32] Hanna Rizk, "Population Growth and its Effects on Economic and Social Goals in the United Arab Republic," in *The Population Crisis and the Use of World Resources* (edited by Stuart Mudd), a study by the World Academy of Art and Science, W. Junk, The Hague, 1964, pp. 172-173.

[33] R. Gayre of Gayre, *op. cit.*, pp. 15-16.

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Population control is ineffectual among the destitute Arab masses, whereas birth control and postponement of marriages are causing substantial reductions in natality among the upper classes and the educated—that is to say, in the one sector of the population where a slackening of population growth is undesirable. Thus, a study of the fertility patterns of 6067 Egyptian women in the mid-1950s by the Permanent Council for Public Service of the United Arab Republic showed that "in the urban areas there was a pronounced decline in fertility rate among wives of university educated husbands, a definite but lesser decline among wives of secondary educated husbands, and no difference in fertility between wives of the primary or elementary educated and illiterate husbands."[34] Of those women whose families were uncompleted, 51 per cent of the secondary schooling and university group, but only 23 per cent of the primary-elementary group and only 9 per cent of the illiterates, practiced contraception. Thus, the educated class in Egypt was reproducing at a much slower rate than the undereducated and the illiterates.

If this trend continues unabated, the prospect is that the intellectual élite of Egypt will become a constantly dwindling proportion of the population, that the average level of innate intelligence will decline, and that the frequency of occurrence of gifted individuals will decline drastically.[35] In ethnic terms these dysgenic reproduction trends, which characterize not merely Egypt but the Arab world as a whole, will mean a displacement of Nordic by Mediterranean and Armenoid genes, and of Mediterranean and Armenoid by Hamitic and Negroid genes. This prognosis can be made with confidence simply because in the Arab world education and class status are closely correlated with ethnic origin.

Thus, the indications are that the genetic history of the Middle East under Islam has been unfavorable and that the genetic present and future of the region are unpromising. Among the fundamental factors at work in the past and present are: the Islamic displacement of a natural élite by elements emerging from the masses, the Mongol holocaust, the absence of a Moslem aristocracy, slavery, miscegenation, and the continuing dysgenic pattern of class fertility and mortality.

The short-term prospect would seem to be for further intellectual, political, social and economic disintegration unless the problem is recognized and a reversal of biogenetic direction is achieved.

[34] Hanna Rizk, *op. cit.*, pp. 171-172.

[35] For the comparative impact, see Sir Julian Huxley, "Eugenics in Evolutionary Perspective," *Perspectives in Biology and Medicine*, Vol. VI, No. 2, 1963, pp. 165-166.

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Professor Gaetano Martino

It is with the deepest regret that we have to announce the unexpected death on the 21st of July 1967 of His Excellency Professor Gaetano Martino, Rector Magnificus of the University of Rome, one of the most distinguished scientists and citizens of Italy.

Professor Gaetano Martino and I first became acquainted when one day in 1943 he appeared, in his smart naval uniform as a colonel of the medical corps of the Italian Navy, in our office at the Palazzo Constantini in the Via Maqueda, Palermo, where I was Consiglieri della Educazione in the Allied Military Government, and from which the universities, scientific institutions and the whole educational system of Italy were administered. Professor Martino, at that time Professor of Physiology at the University of Messina, came to make representations on behalf of his university, and in particular to ask my help in getting the British troops removed from the university buildings they were using as offices and billets, in which considerable damage was consequently being done to scientific material and data.

I was so impressed by Professor Martino, both as a man and as a scholar, that this first meeting led to close association between us, and I came to the conclusion that no better man could be appointed as Rector Magnificus of the University of Messina.

From this beginning Professor Martino went on to achieve fame in many fields. He became his country's Minister of Education, later he was Foreign Minister, and subsequently he represented Italy at the United Nations. He was also appointed Professor of Physiology at the University of Rome, and was later elected its Rector Magnificus.

I met Professor Martino on several occasions after the war. When, as Foreign Minister, he went to India to return the visit of Mr Nehru to Rome, he invited me to be his guest at the Italian Embassy in New Delhi, as I was at that time Professor of Anthropology and head of the Anthropo-geography Department of the University of Saugor, in Madhya Pradesh. Again we met in Rome, as well as at Messina where he had his home, to which he was greatly attached, for Professor Martino was a Sicilian and was very strongly bound to his country.

In the political field he was the President of the Liberal Party of Italy (which is in fact a conservative party) at the time of his death.

As a scientist he was a man of comprehensive knowledge, wide vision and comparative judgement. When he was invited to join the Honorary Advisory Board of THE MANKIND QUARTERLY, our policy of scientific objectivity presented no difficulties for him, since he was broadly in agreement with the biological approach to man and fully accepted the implications of Mendelian thought, as opposed to the theoretical conceptions of a Lamarckian nature which—without being demonstrated at all—are so tacitly accepted by some people as a basis for assessing the nature of man.

By his death the biological sciences, Italy and THE MANKIND QUARTERLY have lost a very great man, and I have lost one who was a personal friend for so many years.

R. GAYRE OF GAYRE.

Our friend His Excellency Professor Gaetano Martino died in Rome on the 21st of July 1967, at the age of 67. He was a remarkable figure, alike in the variety of his scientific interests, in the vicissitudes of his life and in his contributions to science and politics. It was well said of him at his funeral that he was a man who influenced the thinking and the politics of his time.

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He was a scholar of world renown and a great statesman always devoted to his country's interests. Even in the most difficult moments as Minister of Foreign Affairs and President of the European Parliamentary Assembly, he remained a fervent believer in European ideals.

He was born in 1900 at Messina, where his father, a lawyer, was Mayor. He obtained his M.D. at the University of Messina in 1923, and continued his studies in foreign countries for a number of years. On returning to Sicily he was appointed Professor of Human Physiology at the University of Messina, and he was Rector Magnificus there for thirteen years. In 1957 his professorship was transferred to the University of Rome, where he became Director of the Institute of Human Physiology. In 1966 he was elected Rector Magnificus of the University of Rome.

During World War II he was a naval surgeon. After this he entered political life as a Liberal and became a Member of Parliament in 1946. In 1954 he was Minister of Education for a brief period, and then he became Minister of Foreign Affairs, an office which he held for some years. Although he was not an anthropologist in the strict sense, he was keenly interested in our studies, and he was elected President of the Italian Institute of Anthropology in Rome.

He was a great friend of our eminent Editor, and I would like to write a few words about their first meeting. After the surrender of the Italian Forces in Sicily, our Editor, as Colonel Gayre, had a very high and responsible position in the Allied Government. In this position he had to solve various questions concerning the University of Messina—questions presented by Professor Martino, and on which Colonel Gayre's opinion diverged. During their conversation it came out that Martino was a Professor of Human Physiology and had a vivid interest in physical anthropology. Colonel Gayre was so pleased, being himself a physical anthropologist, that he did his best to satisfy Professor Martino's desires.

MARIO CAPPIERI.

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Equalitarianism

What Does the Evidence Say?

By WESLEY CRITZ GEORGE

Equalitarianism is a foundation theory of socialism. It is ardently supported with rhetoric and emotion but without factual evidence, on the assumption that people will not analyze deeply. When amplified, the word means that people are born equal, not merely with equal rights to life and justice but with equal capacities and potentialities, and that later inequalities are the result of environmental influences. Since this is a biological interpretation we should examine the biological evidence. Is the evidence for or against this "self evident truth" that has been made a dogma of the modern world? The situation in the world today calls for a realistic appraisal of this doctrine before it is given wider influence as a basis for social policy.

If all men are declared to be born equal it seems proper to raise the question: When did this equality begin? Did it begin at the moment of birth or at some time during the period of the embryo or fetus? For individual human life did not begin at birth.

If all men are born equal then it must be an instant equality limited to the moment of birth for it does not exist in infants and children as can be testified to by pediatricians, or in adults as should be evident to any intelligent person who looks around him. Neither does equality exist in prenatal life as can be documented by embryologists who have studied prenatal human development.

After becoming Professor of Embryology in the University of North Carolina many years ago I sought and received from physicians all over the State human embryos and fetuses obtained in the course of their medical practice. These came from abortions and surgical operations. In the course of time it became obvious that specimens obtained from surgical operations were likely to be good but many, perhaps most, embryos obtained from spontaneous abortions were faulty. The conclusion seemed to become inevitable that many spontaneous abortions occurred because they should—due to internal faults of the embryos—whereas other embryos with more normal organization and potentiality proceeded through prenatal life to birth. Such has been the observation and conclusion also of other men with wider experience.

There is, for example, the case of Dr George Streeter, for many years director of the Carnegie Laboratory of Embryology during the period when our knowledge of man's prenatal history was being dis-

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covered. Let me quote from Dr Streeter's observations and conclusions on this matter:[1]

> . . . for it requires but a simple statement to illustrate the principle that eggs of all living things exhibit a marked variation in the matter of how good they are. A wide disparity has been found to exist in the vitality and growth capacity of individual eggs. . . .
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> As we have seen, there is a normal disparity in the quality or vitality of the different tissues of the body, a disparity inherent in the germ plasm and hereditarily transmitted. . . .
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> . . . I will, instead, cite another and quite simple illustration of variation in tissue quality which can be witnessed in the phenomenon of keloids. In most white individuals a wound of the skin is followed by a normal amount of scar tissue. In the negroes, however, frequently enough to be a racial characteristic, the skin reacts with an excessive amount of scar tissue, varying from discrete ridges to extensive tumorous masses. This reaction is so well known and under sufficient control that natives in Africa utilize it for purposes of personal adornment. You will agree with me, however, that it is not enough to say that keloids are due to wounds and irritation of the skin. One must add that the kind of skin with which the individual was born is an important factor in the phenomenon.
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> The eggs shown here are all good eggs as far as appearance goes. The final test of quality, however, rests with their performance. It has already been pointed out that from the standpoint of quality, eggs are by no means all alike. . . . In other words, they are not alike in their ability to develop in the face of hardships. Corner has shown in the pig, where there are litters of approximately twelve eggs, all subject to the same environment, that as many as 25 per cent of the eggs shed are not good enough to reach birth as living individuals. . . . A similar

[1] George L. Streeter, "The Significance of Morbid Processes in the Fetus," *Harvey Lectures*, Vol. XXIX, 1935, pp. 205-217.

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incidence appears to be true for man and it is just such specimens that make up a large part of the spontaneous abortions material that comes to the Carnegie Laboratory.

* * *

The importance of quality in this complex thing we call an egg is not limited to uterine life. Whether the infant survives its first year depends in considerable part on the original quality of the egg. . . . If our infant survives the first year and withstands the usual wear and tear of life until fifty or sixty years, he will be carrying out the performance of an egg of average quality. . . . To be still going strong at 80 years it must be an extraordinarily good egg.

We may go a step further. The egg as a whole may be a satisfactorily performing mechanism but parts of it may be of inferior quality. One finds, in fact, that it is normal for the derived tissues to differ among themselves in such qualities as general endurance, special vulnerabilities and capacity for growth. One finds also that these qualities vary in different individuals and that they are hereditary.

These observations and comments by an experienced and eminent embryologist concerning the prenatal inequality of human beings seem to constitute very convincing disproof of the dogma that all men are born equal. They establish the inequality of men from conception onward as a fact of life. We should also take note of the embryological evidence that men differ prenatally not only as total human beings but also in quality of specific tissues and organs.

Environmentalists would doubtless like to attribute prenatal abnormality and death to environmental factors, and surely in some cases environment does play a major or minor rôle in intrauterine pathology. But we should keep in mind Corner's observation that about 25 per cent of eggs undergo defective development in the same uterine tubes with the 75 per cent that develop normally. And Streeter cites human material showing an undeveloped, shriveled fetus that was a uterine companion of a normal baby.

These facts in no way interdict the right of all men to equal justice but they do introduce truth that needs to be considered in determining what is just and right in both private and public policies.

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Book Reviews

RACE AND MODERN SCIENCE: A COLLECTION OF ESSAYS BY BIOLOGISTS, ANTHROPOLOGISTS, SOCIOLOGISTS AND PSYCHOLOGISTS

Edited by Robert E. Kuttner. Social Science Press, New York, 1967. Pp. 427. Price $7.95.

This book is dedicated to the memory of R. Ruggles Gates, who proposed and helped to plan it. Since Unesco's first ventures into anthropology (for example, *Race and Science*, New York, 1961) had been unhappy ones, there was clearly a need for better understanding of the concept of race. Now 16 scientists have approached the subject with utmost scientific caution from 16 different disciplines. They each treat the subject historically, clearly indicate what we do know and what we do not, give excellent bibliographies, and show how each method of study throws light on a different aspect of something which is definable and real, though complex and sometimes requiring mathematical treatment for its comprehension.

If Darlington is right that the greatest problem of mankind is how to use the diverse, the ineradicably diverse, gifts, talents and capacities of each race for the benefit of all races, this book will be of great value for those who wish to understand the meaning of race. It will help to clear away the political misconceptions which have led to so much misery and wrong.

In Part I, "Anthropology," Bertil Lundman gives a useful critical bibliographical review of race and anthropology. Jan Czekanowski, the veteran Polish authority on human morphology, restates the mathematical laws of himself and Wanke, based on Mendelian laws, and illustrates their validity by tables of measurements of Poles and Swiss, the racial composition of which, even in small areas, can be rather accurately measured in terms of Nordic, Mediterranean, Armenoid and Lapponoid components. Since the incidence of blue eyes can be calculated from facial and cranial measurements in Swiss cantons, we have here one of the many proofs in this book that the races of man have biological reality. J. D. J. Hofmeyr deals with population genetics and concludes that the high degree of polymorphism in Bantu should equip them, potentially, for adaptation to the demands of a changing world—though panmixia would defeat the genetic potentialities in a population. Ilse Schwidetzky deals with the biological history of peoples, including the rôle of racial mixture in the rise and fall of civilisations.

One may reasonably assume that some mixtures have led to different results from others! *The Revolutions of Civilisation*, by Flinders Petrie, 1911, and the probability that lead-poisoning may have contributed to the replacement of patrician families in Rome by foreigners, could usefully have been mentioned.

Scottish students will read with interest of the evidence of an older cultural heritage in Ancient Greece, since a proper understanding of the Highlands depends on the recognition of a Neolithic cultural and genetic heritage there.

Part II, "Biology," begins with Luigi Gedda's study of racial and sub-racial crossing, in which he urges an expansion of such objective research before it is too late. David C. Rife, writing on race and heredity, concludes that there has been no general increase in I.Q. since the time of Socrates; and that no modern educational techniques will alter in any way the innate intellectual capacities. There is no evidence anywhere in the world that "hybrid vigour" occurs in man: selection among isolated populations is the cause of the outstanding abilities of Jews, Copts, Icelanders and Parsees. There is strictly no biological advantage to be gained by extreme miscegenation compared with different social groups living side by side and not interbreeding. C. P. Oliver, in "The Races of Man and Human Genetics," quotes Howells (1959) to the effect that race is not just a

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thing but a situation in a biological process, and Patterson and Stone (1952) who said that races are populations that differ genetically and may be distinguished phenotypically; though he and other authors in this book suggest programmes for future research, for there is much to be learnt. He believes however that Penrose's opinion (1959) that natural selection in man has been abolished by civilisation or culture is based on superficial reasoning. Population units, or races, have different gene pools, and these may be expected to respond differently to an environment or a common culture.

Part III, "Sociology," commences with C. D. Darlington's "Human Society and Genetics," in which he traces the origins of races from Paleolithic times onwards. In this brilliant essay I found especially striking his description of "disruptive selection" and its rôle in the formation of the feudal system. The inborn character of the cultivator, created by selection during long Neolithic millennia, made him prefer the security of cultivation to the hazards of freedom, and his land to anything else in the world. The territorial imperative has here its origin. "When man began to select his crops, they also began to select him."

Corrado Gini truthfully admits that racism, having manifested itself in one guise or another in all times and in all places, arises out of an innate disposition in man, though there are certainly no pure primary races. He writes of the grave disabilities for society attending the achievement of absolute homogeneity.

A. James Gregor continues this part with "Evolutionary Theory, Race and Society," and finds some order in the relatively immature disciplines of sociology; though I would prefer the use of "hypothesis" to "theory" in some sentences. He deals with the well known fact that there is an attraction of similars, a repulsion of dissimilars, leading to a group egocentricity highly resistant to counter-judgement. Contacts between groups are characterised by diffidence, if not by hostility.

As a consequence a multiplicity of inbred lines are sustained and promoted, the riches of genic diversity. "The ability of the individual to identify with the valued persons he is imitating [as he matures], making himself like unto them, enhances his own self-esteem." The process can be seen also in the formation of ethnic, socio-economic (including musical and scientific) and religious groups and societies.

George A. Lundberg develops this theme of selective association by a statistical study of in-group and out-group leanings among students in an American school. Ethnocentricity is small in leadership, great in friendship. It exhibits itself only in some specific relationships. Where survival is threatened it is intensified. Discrimination within recognised bounds is not incompatible with the peaceful and efficient functioning of an institute—or presumably of a state or nation—provided the question is not to eliminate it but to make clear to all concerned what degree of discrimination will be regarded as unwarrantable.

Friedrich Keiter begins Part IV, "Psychology," with a very objective account of race and culture, and postulates a "behaviour-pool" on the lines of a "gene-pool." His relationship between race and art-culture seems almost too obvious, but his division into actual, three sorts of habitual, and genetic behaviour should be helpful to future research. I found his study of the nouns used in Negro and Polynesian love-poems quite fascinating.

F. C. McGurk gives compelling evidence for his statement that the advocates of the culture hypothesis have presented strong moral and ethical arguments against biological differences between Negroes and Whites, but they have failed to present any factual data in support of their hypothesis and so are violating the basic rule of science. In particular McGurk has shown that improved economic status of the Negro actually increases the measured racial difference; and comparison between cultural and non-cultural tests does not support Klineberg's cultural hypothesis either. Finally, S. D. Porteus discusses the use of his maze test in the study of primitive peoples, some of whom give very high scores. In a very difficult enviroment only the wide-awake survive.

This book is politically important because many, possibly most, political

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decisions have genetic consequences. If read and assimilated by politicians this book would lead to better race relations, to happier communities and to the richness of variety between and within populations.

R. H. S. R.

WHITE MAN, THINK AGAIN!

By A. Jacob. Voortrekkerpers, Pretoria, Johannesburg, Kerksdorp and Vereeniging, 1966. Pp. 348. Price R.2.30.

This book asks whether the White races are fated to be overwhelmed by the non-White, or are to become mixed into a world people, and whether White submergence is inevitable. It is written from the South African point of view by a freelance journalist of English birth who made a study of the history and racial backgrounds of European peoples before he served in the last War in the Royal Artillery in India and Burma. Since then he has lived in South West Africa and Rhodesia, and has made extensive visits to many other parts of Africa as well. He therefore writes from a background of wide experience of contact with other peoples—much greater experience than that usually possessed by writers on current racial problems. It seems that this book has been banned in South Africa, although for what reason is not clear. All this review is concerned with is to discuss the book without any regard to its political implications and on the basis of whether it has any salient truths to impart.

Mr Jacob does not pretend to impartiality, and he accepts the term "racist," which today is used as a term of abuse against those who reject the egalitarian dogma. He does not hesitate to call himself a Rightist, he denounces Leftists, and he believes that what President Kennedy called "democratic liberty" was a return to savagery (p. 10). His political position is, therefore, quite clear. However, we should be concerned not with that but rather with his basic scientific thesis.

In his introduction he denounces the "cult of the underdog" (p. 12). Although this could be considered political, he is nevertheless drawing attention to a factor which is of great importance in racial or demographic studies, and in studies of the genetics involved in the survival of the élite of any civilization. Honest geneticists must admit that the "cult of the underdog" carries within it the seeds of destruction of civilization, just as effectively as adverse selection in the recent wars has destroyed essential élite elements in the genetic pools of the Western nations.

His thesis rests upon exposure of the egalitarian fallacy, and cannot be successfully argued against, in spite of the fact that it opposes the social and sociological thinking of our times. But no doubt in many people's eyes he commits a still greater offence by extending that denunciation to the greatest fallacy of all: that all races are equal (p. 15.) This can bring any writer today under the lash of various Race Relations Acts, yet it is as certainly a fallacy as is the statement that all men as individuals are equal. Since each ethnic group—whether it is a tribe, a nation, a racial breed or a race—has its own distinctive genetic characteristics, it ineluctably follows, therefore, that they are all different from each other, and difference means inequality in some respect or another.

Jacob quite rightly points out (p. 16) that when those "scientific" groups which are wedded to the egalitarian dogma find their evidence is feeble they invariably fall back on moral denunciations. This is, in fact, one of the curious phenomena of our times, that certain (usually "social") so-called scientists are not prepared to accept scientific facts, and are so devoted to pre-conceived social theories that they are determined to justify them whatever happens. This, of course, would be instantly discredited if there were not a large body of scientists and thinkers who know this is wrong but for the sake of peace—and often their own careers—prefer to remain silent and leave those few to fight the battle alone who are not prepared to allow untruth dressed up as scientific fact to go unchallenged.

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It may be said that the author goes beyond his brief, for instance in matters of theology, where he even denies that all men are equal in the sight of God. Here he probably misses the point that this expression really means that all men are equally capable of being good and saintly, and that goodness or badness—although no doubt having genetic relevance—cannot be attributed to one stock and not to another. Although over-statements of this kind will be seized upon by his critics, they seem to be irrelevancies which have no real bearing on his argument at all and should not be allowed to divert attention from the real facts to which he is drawing attention.

Some of his statements, such as where he says that if the White Man were to live in Central Africa till the crack of doom his skin would still remain white (p. 20), are likely to be challenged. There are variations from brown to white in the Caucasoid complexion, and there is not the slightest doubt that selection would eliminate the latter in favour of the former. Moreover, it is inconceivable that some mutations would not occur to produce a darker brown such as one sees among Indians of perfectly Caucasoid features. However, in so far as he means that climate *per se* will not change the racial type he is absolutely right, and the more often this is reiterated the better. It is not the fact he is striving to present but the way he has expressed himself which is to be questioned.

Mr Jacob draws attention (p. 31) to the first article of the Soviet Constitution, on which he says the Charter of the United Nations is based, which declares that "All men are equal, irrespective of race, colour and creed." This is a palpable untruth, and one wonders how far man can develop political organisation which is based on unreality. Not only the U.S.S.R. but almost every advanced country has adopted this creed derived from the Encyclopaedists of the eighteenth century, spawned all over the world by the French Revolution and given a fallacious philosophical interpretation by Lamarck, but it is nevertheless absolutely untrue, as the laws discovered by Mendel have proved.

This book is packed with facts, is stimulating in the extreme, is well written and is the sort of book which it is difficult to put down before the end. We may disagree here and there with the way some of its contents are expressed, and it may give offence to some people, but much that has needed to be said is very pointedly put here. After all, what is wrong with saying, as Mr Jacob does (p. 235), that he believes in the preservation of the racial stock from which he comes, and that he is not prepared to tolerate the mongrelisation in his own country—through the deliberate machinations of politicians or the efforts of simple-minded liberally disposed people who are not able to see clearly the implications of their own stupid acts—of the people from whom he comes? It seems to be a fundamental right of any man, Black, White, Yellow, Red or Brown, to declaim this, although Race Relations Acts are making it progressively more difficult to exercise this right.

As Mr Jacob points out, when Jefferson penned the phrase "all men are created equal," he was thinking only of his peers, his fellow colonists, and not of the Negroes, or for that matter the Red Indian population of America. He devotes a chapter to American racial history, from the period of the civil war—with its enormous death roll of 618,000—to the present time. This includes an account of the distortions of fact based upon what might be termed the racial mythology of Myrdal and his supporters, which led to the United States Supreme Court decision that provides the basis for the present drive for school integration.

This book does not fail to speak without circumlocution on matters of race relations and racial equality, the author having no doubts about the non-existence of the latter. For instance, he even draws attention (pp. 288-289) to the fact that in Roman times the Negro slaves were priced lowest in the slave market. The experience of slavery in the Ottoman Empire gave the same valuation of Negro slaves.

He makes many shrewd observations, such as: "In Africa, a land without love, kindness is a weakness." This is bald and sweeping, but it is surely true of large sections of the world contained within the tropics, and the failure to appre-

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Ethnological Elements of Africa

By R. GAYRE OF GAYRE

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